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Alexander Griffith
A 1858

C H A R G E

DELIVERED IN NOVEMBER, MDCCCLVIII.

TO

THE CLERGY

OF THE

DIOCESE OF LONDON,

AT HIS PRIMARY VISITATION,

BY

ARCHIBALD CAMPBELL,
LORD BISHOP OF LONDON./

LONDON:
RIVINGTONS, WATERLOO PLACE.
1858.

Revised

LONDON:
R. CLAY, PRINTER, BREAD STREET HILL.

TO
THE CLERGY
OF
THE DIOCESE OF LONDON

This Charge

IS AFFECTIONATELY INSCRIBED

BY
THEIR FAITHFUL FRIEND AND SERVANT

A. C. LONDON.

FULHAM PALACE,
17th Nov, 1853.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church ; Mercifully behold us thy servants ; and so replenish us with the truth of thy doctrine, and adorn us with innocency of life, that, both by word and good example, we may faithfully serve thee in our Office, to the glory of thy Name, and the edification of thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

C H A R G E.



MY REVEREND BRETHREN,

I HAVE been reminded by some of you that this 17th day of November is the 300th anniversary of the accession of Queen Elizabeth, and of the close of that reviving effort of Romanism, which so sorely tried this Church and nation during the five years of her sister's reign. I have been reminded also, that it was long the custom to honour this day, in token of thankfulness for the great results secured to us when God's overruling providence placed and maintained Queen Elizabeth on the throne. Certainly these results can scarcely be too highly prized. We of the Church of England cannot be too grateful for that aid, which the reign inaugurated this day brought to the establishment of our Protestant institutions. And having unknowingly fixed this day, some months ago, for the present meeting, I should be sorry indeed if in any way this Visitation interfered with the desire of any of you to thank God in the midst of your people in the ordinary service of the Church, for the

blessings of our reformed faith, or to stir their hearts, not in a controversial but a loving, tolerant, yet earnest spirit, to a due appreciation of these blessings. But what can be a fitter employment for the day thus full of associations with the history of our Church, than that we, the clergy of the greatest Diocese of England, should be thus solemnly assembled ?

This, my reverend brethren, quite independently of any reminiscences of distant date, is for us a very solemn meeting—solemn whether we look to the present, to the past, or to the future. This vast assemblage within this honoured house of God, now used for the first time for such a gathering of the whole Clergy of the diocese—the occasion of our gathering—viz. my first opportunity of seeing you all together face to face as your Diocesan—the object of our meeting, to take account of the way in which Christ has been served by us hitherto, and to endeavour to strengthen each other's hands while we join in prayer and give forth or receive words of advice and encouragement uttered in Christ's name :—all these things combine to mark this present day. On my part it must be a day much to be remembered. Let me in all sincerity bespeak your prayers, while overpowering thoughts rush into my mind, as I try to realise the position in which I stand to you, and to the vast multitude of the human souls which compose this diocese. God grant that by all of us, as we are thus gathered together, this may be felt to be a day of spiritual refreshment.

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And as to connexion with the past period of our lives, how do such solemn days of meeting, recurring at rare intervals, send our thoughts backward. Life has had comparatively but few of such days for each of us in our ministerial career—the days on which we were each of us ordained—first Deacon, and then Priest—the day on which we first entered on a new sphere, in a new cure of souls, or bade farewell to a loved flock after years of pastoral intercourse: These have been days, when, in past times, God's Holy Spirit has striven to awaken in us a deeper sense of our overwhelming responsibilities. And many of you, my reverend brethren, must this day recall past Visitations in this diocese, and words of advice spoken to you from this chair by him, who since you last met has gone to render up the account of his long Episcopate. Suffer me, before we go further, to cast a look backwards on the work which has been doing amongst you during the last thirty years, by the good and great man whose place has now fallen to me. I would not have such words regarded as the mere customary and commonplace acknowledgement of what is due to departed worth. Bishop Blomfield's was no commonplace character. Men like him have often great faults, as well as great excellences; and when they have not such faults, they are quite sure to be supposed to have them, by persons from whom they differ in principle or in practice, and with whom they must be brought into some sort of conflict by the very activity of their

characters. Great works, in trying times, are seldom accomplished by men whose chief characteristic is mere amiableness and courtesy; though, certainly, he whom we speak of could not have been deficient in any essential of these Christian qualities, or he would not have lived, as he does now, in the affectionate remembrance of so many even of those who at times opposed him. When a man with great intellectual powers, of indomitable industry, with a deep sense of his responsibilities, for whom rest has no charms apart from duty, finds himself in a position which calls forth all his energies, and sees by the light of a daily deepening conscientiousness the endless series of works which summon him in God's name to be up and stirring, it is not likely that, as he never spares himself, he will be very sparing of others. And in the rough conflict of life, while he is brought necessarily into collision with sentiments and principles different from his own, such a man, even while compassing objects which all must agree in honouring, cannot expect to be wafted on his course by the complacent praises of those whom he is often obliged to thwart. Often also a man of influence, one of whose chief characteristics is activity, seeing with great acuteness dangers which must be met, and impatient of delay in meeting them, will seek the objects he has at heart by some course of immediate energetic action, which persons greatly inferior to himself, not understanding as he does the necessity for immediate change, will think themselves

justified in severely criticising, and that not without some show of reason, for a better course might perhaps have been devised by longer consideration, had there been time for delay in the pressing emergencies that called for action. Thus such men as he, whom we all to-day unite in honouring, will often be regarded as rash, when indeed a full knowledge of the circumstances under which they acted will show, that at the time of acting they were right. Great men of the peculiar character I have spoken of must be content to be criticised, and often harshly judged. While they are living, they are sure thus to suffer: it will usually be different when they are dead. And as we look back to-day on the twenty-eight years of the Episcopate of my venerated predecessor¹, how must all paltry discontented criticism be lost in the thought of that vigorous intellect—that deep conscientiousness—that untiring activity—that ever watchful readiness—that grand munificence, which so mainly contributed to change the face of this diocese and of the Church of England during the last thirty years. The 198² Churches which he consecrated—the Colonial Episco-

¹ Bishop Blomfield was consecrated Bishop of Chester in 1824: translated to London in 1828: resigned the See of London in 1856.

² 198 in all: 169 in the present diocese of London: the remaining 29 in that part of the diocese which has since been transferred to Rochester. To shew what has really been effected by these efforts, I have caused a Table to be prepared, setting forth the number of adults who worship on Sundays in the New Churches thus consecrated, and the number of children under instruction in the week-day schools connected with each. I wish the Returns had in all instances been such as to give full information on these points. *Vide Appendix A.*

pate spread far and wide mainly through his instrumentality—to recount these things is but to go over a thrice-told tale of the great works which he accomplished. Who shall say how far your late Bishop was an instrument in God's hands for carrying our beloved Church safely through a period of great trial, and raising her to a position of unexpected usefulness and honour? Who that remembers the dangers which beset our Church twenty-eight years ago, can fail to be thankful for that brilliant course of Christian usefulness which he was privileged to run? And now that he is gone, the thought of all the good he did must give force to many words of advice, which in times past he spake to you from this chair. May the example of his untiring exertions stimulate us all to ever fresh labours, for Christ's sake.

And when we look on to the days which are coming, it is a serious thing to reflect how much the cause of our national Church, and, with the Church, of true Christianity in this great empire, depends on the use we make of the admonitions we have received in the days that are gone, and of our meeting here now, and of that serious time for examining into the fruits of our ministry, which the questions of a Diocesan Visitation are calculated to suggest, both to him who asks, and to those who answer them. Indeed it is not too much to say that we stand now at the entrance of a new period in our ministerial life. I may be supposed, by two years of preliminary experience, and by attentively

perusing the answers you have kindly sent to my long list of queries, to be placed now on somewhat of a vantage-ground for meeting the great duties which, while life and health are spared, must thicken round me. Short is life at the longest, and he who begins an Episcopate is not far from ending it. You will pray for me, that while the day lasts, I may labour as in my Master's sight. And you, my reverend brethren, whatever be your age or standing in the ministry—whether you are but young men entering on your work, or fathers in the Church of Christ, approaching the period when the weakly body calls for rest—you will not fail all to remember, that, different as may be the duties of the young and the aged pastor, still they are duties which are ever new, and which ever open up new opportunities for serving the Lord we love—whether it be the fresh activity of ardent youth, or the mature and firm guidance of our middle strength, or the fatherly counsels and mild example of declining age, which we have to devote to Christ, that we may bring blessings on our people's souls.

And now, to enter more formally on the business of our meeting, let me first say a few words as to those queries which I have submitted to you. They have been many and minute. You will not, I trust, think them too minute, when you remember how important it is that I should have a thorough acquaintance both with the secular and the spiritual state of your parochial arrangements. As to secular matters,

I must not forget that a responsibility devolves on me, from that position which is assigned to me in the legislature ; and how I am bound to watch, so far as in me lies, as your Parliamentary representative, over the laws by which at once you are secured in the possession of your rights, and the people for whom you labour are secured also both in their right to command your services, and in the enjoyment of fit places of worship in which you may minister to them. You know, that in these two matters many changes have of late been taking place : I mean, first, in the remuneration of the clergy, and their consequent power of devoting themselves to their spiritual calling, without the necessary interruption of other secular pursuits, by which, if inadequately provided for, they must be forced to eke out a living ; and secondly, in the nature and amount of the funds by which our places of worship are maintained in due repair. These changes have been wrought, some by distinct Acts of legislation, and others by more silent causes operating indirectly. You know, also, that other changes in these matters are looked upon as imminent. Those, therefore, who have a public part to act, are called to be well informed, and ready to meet any misrepresentations which may go abroad on each of these two points.

The secular questions I have addressed to you have all their distinct bearing on these two points. And, as to my inquiries respecting your spiritual

functions, you will scarcely deem that they can be too minute. I trust God has given me sufficient largeness of sympathy that I may be able to appreciate your abundant efforts for your people's souls, even when the exact mode in which you seek to win them is not such as I should myself have chosen. The Church has reason to thank God for your great labours of many kinds. A Bishop is scarcely worthy of his office in the Church of Christ, if his heart is not gladdened by symptoms of earnest zeal for the good of souls, even though its efforts be not squared according to the model he might himself have preferred. If he is well fitted for his office, he cannot know too much of what his clergy are doing. If there be any lack of zeal in any of them, it is right that he should know it, that he may stimulate and encourage them against the difficulties that hem them in, and amidst which their zeal may be languishing. If he is to be the friend and guide of the zealous, both he and they will rejoice that he should have a full understanding of the nature of the efforts they are making, of the measure of success with which God has blessed them, and of any obstacles to their usefulness too great for their power, which perchance he may be able in his position to help them in removing. I trust, therefore, that there is no danger, lest the minuteness of my questions may be misunderstood, as if it sprang from any love of prying or of over-governing, when my real motive is only the

better to encourage that confidential interchange of advice and good feeling, which binds together a Bishop and his Clergy when they are deeply interested in each other's work.

Of the secular questions forced upon us, the first, I have said, refers to the remuneration of the Clergy. There has, as you know, been much discussion lately on this subject. The clergy of the metropolis have been great sufferers by improvements which it has been thought right to make for the good of the public health.¹ Many cases of great individual hardship have thus occurred; and how these are to be met I know not, for it seems hopeless to look now for compensation from Parliament, however willingly all allow that it was unjust to make no provision for it in the first instance. Improvements of another kind, also, have had a similar result. A multitude of great parishes have been subdivided, and those who know how much the incomes of the clergy in the metropolis depend on fees, will understand that this cannot be done without the incumbent of the Mother Church suffering. Conscientious men are unwilling to complain of this. As to the ordinary surplice-fees, an attempt is usually made to secure

¹ The Returns state that exclusive of the seventy parishes in the City and Liberties, forty-seven other parishes in the Diocese have suffered by loss of burial fees. Your answers do not enable me to speak with so much accuracy as I could have wished on this point; but you have stated to me, that, while St. Giles-in-the-fields has lost £700 per annum, others have lost in various proportions from £350 downwards.

the interests of the incumbent actually in possession at the time of the subdivision, though his successor finds the income greatly diminished; but if, as in so many cases, the income of the incumbent depends on seat-rents, the falling-off in income consequent on parochial subdivision is felt at once. No complaint, I say, is made; zealous men are unwilling to place their own pecuniary advantage in any antagonism with what they believe to be for the good of souls. But still it is right that the public should fully understand the difficulty, and the silent change which is thus being wrought. The more conscientious the clergy are—that is, the more readily they acquiesce in measures thought to be for the public good, and bestir themselves to multiply the means of grace—the more must they under the present state of things be left exposed to the evils of a diminishing income, and the cares which straitened circumstances necessarily imply. I know that the wealthy Laity of this metropolis deplore this state of things; I know that when the late Select Committee of the House of Lords on Spiritual Destitution, probed this matter, many of the Peers who sat on the Committee were startled by the disclosures made. Such persons feel for the men of education who are thus brought to labour in their difficult and honoured calling, with means of living far below the most moderate expectations of those who follow other learned professions or engage in trade.

Perhaps none are more imperatively called to direct public attention to such hardships than we the Bishops, who, being ourselves so amply provided for, know at the same time better than other men, what are the wants and difficulties of our brethren.

But it is not on the ground of individual hardship that I would rest this case, especially in speaking now to you the Clergy. It may be well that your claims should be pleaded before others, if by any means a hope of lightening your difficulties may be found; and I trust, informed by your answers, I shall not fail in pleading them on every fit occasion: but for yourselves it is well that I should dwell on this point for totally different reasons. It is certain that in our large towns there is a gradual diminution going on of all those outward helps which used to prop up a parish clergyman's position, and you are gradually being thrown more and more upon the legitimate influence of your own character for eloquence, for learning, for intelligence, for active benevolence, and above all for holy zeal, if you are to maintain that position which is indispensable for your leavening the different grades of that society in which Christ has appointed you to move. In speaking to the Laity, I would urge that it would be a miserable policy to allow the Clergy to sink under these difficulties of narrow means, and the continual carking cares of an underpaid respectable position. I would urge that it will be a bad day for England, when the office of the ministry passes into

the hands of a class less educated and refined : that especially in our large towns, and most of all in this metropolis, if the cause of Christ is to be adequately maintained, we require men of every variety of intellectual endowment to meet the subtle progress of an intellectual infidelity. And I would point out on the fitting occasion, as I do not shrink from hinting to you, that I believe means may be found to provide in the metropolis some palliation at least for this daily increasing difficulty, by the right use, for our own benefit, of those surplus funds of our suppressed cathedral dignities, which recent Acts of Parliament have devoted to parochial purposes. I shall not, I trust, be found wanting in urging, on the fit occasion, the wisdom of that recommendation made by two Select Committees of the House of Lords this last Session—whereby ecclesiastical property in the hands of the Ecclesiastical Commissioners, arising from land or houses in this metropolis, was declared to be justly applicable to the spiritual wants of the metropolis itself before it is thrown into any common fund to be distributed in small doles throughout the kingdom. The members of these Committees felt, I presume, that to provide for the spiritual wants of the metropolis would be conferring a boon on the whole kingdom, of which this metropolis is the heart ; as, on the other hand, to neglect the masses of the metropolis, is to work ruin in the state. They felt that even to provide the most moderate stipends for the body of

clergy required in London, would make great demands on the largest sum to which it ever can be expected that the lands connected with the suppressed offices of the metropolitan cathedral can amount; and they felt also, I presume, that something ought if possible to be done, to prevent the incomes and position of the metropolitan clergy from sinking lower and lower. Therefore they made the recommendation I have alluded to.¹ And I am glad to have this opportunity of assuring the clergy of the diocese, while we are speaking of secular matters, that when an opportunity arises, I will not fail to urge what these Committees have recommended, and what seems to me to be a claim founded alike in justice and in sound policy.

All this I am glad to have an opportunity of saying to you. But still I must not forget that in speaking to you on this topic, at this time, and in this place, I am bound, not so much to hold out hopes of any temporal aid, but rather, so to speak, that I may urge you to use those other means of maintaining your influence which are independent of the adventitious props of fortune; that holding a high character amongst your people for gravity, for learning, for self-denial, for love of gospel truth, for untiring zeal, you may be honoured by them in your spiritual capacity, whether you be depressed or raised in outward worldly circumstances. After all, the Church's wealthiest have been its least truly prosperous days; and,

¹ See Appendix B.

though we do not desire to see the outward helps we have alluded to withdrawn, God's work, which we have to do, is not dependent on these.

The queries I have addressed to you have certainly elicited plain proof that the emoluments of the parochial clergy of this diocese are very small; indeed that, looking to endowments, strictly so called, they are totally and ridiculously inadequate, even on the most moderate scale of payments, to secure for the great body of our parishes the services of men who may meet the wants of the people committed to them. The Church, it is true, has at no time entirely depended for its temporal sustenance upon endowments. What other aid the clergy can legitimately gain from fees and seat-rents is rightly to be taken into account; but, even with these adjuncts, the returns I have received show that very much is wanting. It is very common to tell us, when this is stated, that we forget how large a mass of the population does not belong to the communion of the Church. I have endeavoured, in the queries submitted to you, and by comparing your answers with information derived from other sources, to learn something of the truth as to this matter. But the most direct information I can attain is this—that according to the Registrar-General's Report in 1851, which calculated the whole population of the Diocese of London to be 2,143,340, there were, amongst us, 1,881,994, for whom all the various places of worship not in connexion with the Church of England afforded

no accommodation.¹ The population of the diocese is now stated on authority² to be 2,422,300. I shall not much err in assuming, that there must be now amongst us nearly 2,000,000 unprovided for by any other communion, and for whose care the state holds us, the clergy of the Established Church, alone of all ministers of religion, to be responsible. For the cure of these souls we have 885 licensed pastors; that is, every clergyman, from the youngest and most inexperienced to the weakest and most failing old man, would, if the charges were equally divided, be responsible, on the average, for more than 2,000 souls; and the average annual income of each parochial clergyman, on which to maintain himself and his family, and purchase such assistance as interruptions of health may render indispensable, is at the most £140.³ It is well that hitherto the clergy are not generally entirely dependent on their professional income, but, in so many instances, bring with them of their private means far more than they receive, to enable them to

¹ *Vide* Religious Worship, England and Wales, Abridgement, p. 112. Table E.

² *Vide* Report of Diocesan Commission, 1858, p. 5.

³ In this calculation allowance is made for the rent of a house for the incumbent of each parish, where there is no parsonage. According to the Visitation returns, the sum total for the maintenance of the clergy of the diocese (nett income), derived from parochial sources of all kinds, including pew-rents and fees, and also private subscriptions towards curates' salaries, amounts as nearly as I can state, to £117,000 a-year at the most. Besides this the Pastoral Aid Society contributes £2,525 a-year to curates' salaries in the diocese, the Curates' Aid Society £3,260.

meet the demands which the many calls of their parochial position make upon them. The answers to our visitation queries have brought this remarkably before me. Those who legislate for the Church will do well, by resisting all attempts to lower the social position of the clergy, to secure, so far as they can, that this peculiarity may still continue to be a characteristic of our clerical system. I am not aware of any other country in which it is to be found. On the laity generally let us trust that the effect of the disclosures, recently made known to them through the Report of the House of Lords Committee, may be to stir up that zeal which, it must be owned, they are not slow to exhibit when rightly appealed to, that the numbers of the clergy may be multiplied, and the overpowering burden of their duties lightened. Not trusting too much to such assistance, though feeling perfectly warranted in expecting it from the experience of the past, I must point out to you in this Charge, my reverend brethren, how I think you will best be able to meet your responsibilities in the actual position in which you now find yourselves.

But before I proceed, I must allude to the other secular point to which my queries have been directed—the means available for the maintenance of the buildings of our churches and their worship. So far as I can gather from your answers to my queries there are 61 of your churches fortunate enough to have, in lieu of rates, some endowments in money,

land, or houses, from which they are partially if not adequately supported ; there are 113 parishes in which Church-rates are raised in the legal way ; that in all the rest, the fabrics and worship are maintained more or less from voluntary sources ; either from an allocation of the seat-rents, sanctioned by law, or from a voluntary appropriation of seat-rents, or simply by the offertory or subscriptions. Before Bishop Blomfield's new Churches were erected, the number of Churches in the diocese entitled to be supported by the ancient system of rates, could not have much exceeded 200.

I fear I must not deceive you into any expectation that in those parishes in which Church-rates have been lost they are likely to be recovered, though certainly signs are not wanting of the inhabitants of newly-constituted parochial districts being more ready now to contribute to the maintenance of their own particular church, than they were formerly to the distant Mother Church of the undivided parish. The feeling of Parliament does not seem to warrant the hope of our recovering what is lost. We know not what plan the Government may devise for settling this difficult and embarrassing question of Church-rates. I believe, indeed, that if what was hinted at last summer by the Head of the Government be adopted, the landed proprietors of England will not be found unwilling of their own accord to tax their property by an annual rent-charge fairly calculated ; that they may keep up what the vast majority of them happily regard as the

most valuable institution in the country. I fear, however, that in the towns we could not expect to share very largely in the advantage of such a commutation : since in so many instances in towns other arrangements have already become habitual, and people feel also that in towns the churches, from the overwhelming amount of population, are not able to provide that full accommodation for the poor which is secured in the country, and for which the landed proprietors think it no hardship to be obliged to pay. I do not mean that there is any substantial equity in considering the holders of property in towns free from a burden of this kind. Common reason tells us that the owner of a large manufactory is as much indebted as the owner of a large landed estate, to the labourers by whose industry his capital is made productive, and is therefore bound to contribute his full share of whatever is required to secure for them the means of instruction, whether secular or religious, and of worship. And it is nothing but the barest justice that persons, whose income is derived from the high-rented dwellings of the poor in the squalid lanes of our crowded cities, should contribute to secure for their tenants the means of frequenting that house of God, in which alone in their life of hard toil they may be taught, in the only true and safe sense, to regard themselves as equal to their brother men. But I am afraid in this matter, besides what is just, it is very necessary to be looking

to what is feasible. And I should be deceiving you if I said that I had any good hope of such an impost being laid by Parliament on the owners of house property in towns or voluntarily adopted by them.

The Government measure is as yet unknown. No one can say what is likely to be the result of the fresh discussions which must soon arise on this vexed question. For myself, once for all, I must repeat what I have elsewhere maintained, that I know no argument which has been adduced which proves, that there is any injustice in men being liable to a tax imposed for the maintenance of a great public Institution, even if they do not themselves approve of that institution; and I see, certainly, no greater hardship in Dissenters and Roman Catholics contributing to the maintenance of our Churches, than in our paying our proportion of the taxes which are charged with the maintenance of Maynooth—or, to take a more appropriate case, in the great Episcopalian landowners of Scotland being bound to maintain the established Presbyterian worship. Men, however, have irritated themselves into the belief that they have a grievance in Church-rates, and it is politic, it is Christian, fully to consider their feelings. Moreover, I suppose it is granted that, whatever may be said of the justice of the present Church-rate, it has great inconveniences, and therefore we are quite ready for any good alteration of it which can be suggested; and we wish this alteration to be made in the most conciliatory spirit towards

those who are not members of our Church. How far these alterations may with safety be carried, the Government, we are led to believe, is now considering. Even supposing that the alterations were to go very far, I should feel no fear myself that the churches of this great and wealthy metropolis would be allowed to fall in ruins, or the seemly dignity of their services be curtailed, because we were thrown more unreservedly on the hearty loyalty of that great mass of persons who love the time-honoured institutions of our Church, because they feel it has brought many blessings on their own and their fathers' souls. I cannot say, however, that I should be equally free from alarm in remote or very poor places. Indeed, as I have already stated, I cannot look upon this otherwise than as a poor man's question. The Parish Church ought to be everywhere, and, thank God, still is in many parishes, and always in the country, the inheritance of the poor. It is their right to have it maintained for their use, not merely by the voluntary exertions of those who are charitably disposed to aid them, but by some provision of the law. And I do most earnestly trust that whatever settlement is devised, nothing will be done to sacrifice the rights and feelings of the great majority of the people, both rich and poor, in order to satisfy the unreasonable demands of a politically influential few. I must say unreasonable demands, for I cannot allow any man's objections to Church-rates to be reasonable, who, when a compro-

mise is proposed, not contented with an immunity being secured to himself and his fellow-dissenters, protests against the impost being levied by authority of law, even on those who are actual members of the Established Church, and feel no hardship in the payment.

The present state of this question, is, I grant, a very anxious one ; but still, my reverend brethren, let us not exaggerate the difficulties before us. To my mind, the one great lesson which all these inquiries into secular matters connected with our Church forces upon us is this—that the days are gone by when the Church of England can look to be propped up by the adventitious aid of secular authority, if it be not true to itself, and to its heavenly Master, and to the souls He has committed to it ; and yet that it is not therefore less prosperous and strong. If we, the Clergy, are true to our vows, the temporal aid which the laity can give, both privately and by law in their national corporate capacity, will not, I feel confident, be refused to us. But, above all things, it is important for us to understand that our true strength is not temporal. The Church, as a spiritual institution, the Church of Christ, can never perish ; and this our own national development of the Church of Christ—with its own peculiar institutions, dear to true-hearted Englishmen from the historical associations of the centuries of England's most real greatness ; which has been bound up with so many crises of

the nation's history in times past; which men love because it maintains the faith in which their fathers lived and died, and in which they desire to rear their children; to which all the Protestant nations of the earth look as the great bulwark of that at once reasonable and loving Christianity which commends itself only the more to right-minded men, the more they love freedom and the more they are educated—I say, this our great national development of the Church of Christ, is in no danger if we, its ministers, are what we ought to be. If we are faithful to its reformed teaching, considerate of our people's feelings, zealous, wise, and self-denying, our national Church will be sure to grow and flourish, rooted in our people's hearts. On the one hand, no claims of a zealous priesthood will avail us without our people's love; on the other, no influence, even of learning or of intellect, however they may be admired in their way, will command our people's love, if they see us fail in zeal for Christ. But with their love gained by faithful adherence to our heavenly Master, we shall be sure to stand. And thus it all comes round to the same point: a deep responsibility, my reverend brethren, is laid on you and me: who is sufficient for these things? All of us; even the weakest of us, if we seek earnestly in singleness of purpose our heavenly Master's help, and are guided by His Word.

Suffer me, then, dismissing for the present further matters of secular moment attaching to our Church establishment, to lay before you now some thoughts

as to the way in which our great mission may be best fulfilled, whether we receive the adventitious aid we seem entitled to, or learn to do without it. How shall we clergy of the Church of England, taking her as she is, using the means which are already open to us, best do our duty to our Church and our heavenly Master?

I think the impression is gaining ground, that we have had of late almost enough legislation for the Church. What we want rather, is to take things as we find them now ordered, and make the best of them. What we want is, that our machinery, such as it is, be worked in the best possible way, rather than to be striving perpetually after new experiments for altering it. After all, the Church's usefulness far more depends upon the conscientious discharge of duty, than even upon the appliances of our ecclesiastical arrangements being adapted to the best possible theory.

And here, in offering practical hints to my brethren, I would turn first to the very beginning of ministerial usefulness. We want, I think, a considerable improvement in the training of our candidates for ordination—not in the theory, but in the practice. You may say this is not your business: you are thankful to obtain the assistance of the young men ordained, such as it is, after their training is over, when they have passed my examination as approved for their work. But your part and mine goes hand in hand in this matter. Such as you require your curates to be,

such your Bishop must secure that they are, before he sends them to you. He may, indeed, take care that they possess qualifications of which you cannot be supposed to take cognizance in offering them a title ; but still, considering how pressing are the claims of your parishes, the Bishop will not long be able to maintain a higher standard than you think necessary. If, therefore, you form a low estimate of what is required in a curate ; if you are contented with a young man who can read audibly (though I am free to confess there are many who can scarcely do this) ; and if you do not care whether his preaching be spirit-stirring and real, and are not anxious as to whether or no he has a true sympathy with the poor, and understanding of their wants ; or if you treat learning as a thing not necessary, provided the young man be willing to go through a certain amount of routine work, you will do even more, than a Bishop careless in his examinations could do, to lower the standard of ministerial qualification. You need not be afraid that you will be unable to obtain curates if you require a high standard. My experience tells me, that in this metropolitan diocese, we may have the choice of the best young men in the kingdom. There is no difficulty in finding candidates for orders here. I have certainly more applications than we can meet, both for ordination and for employment in the diocese. To be sure, our field of labour is boundless, but our means of providing remuneration for the labourers is very limited ; and generally for such curacies as we have, we may obtain the very best

candidates. Young men desire to begin their work in the greatest sphere of pastoral labour which the world offers. Now, as no man can be ordained without a title, let candidates for ordination in this diocese understand that you form a high estimate of the intellectual, moral, and spiritual qualities required in one to whom you offer a title. Thus co-operating with the Bishop, you will react on the Universities; and the various appliances which our great theological schools possess for giving a thorough training to the young candidate for orders will become more efficient. No system of professorial training, or preliminary discipline, can indeed give a young man the highest qualities required for the ministry; but faults may be amended which are found at present to be sorely in the way of pastoral usefulness: young men may be taught to compose and speak with force and fluency; a thorough acquaintance with Scripture may be communicated; and useful hints may be given for the difficult duty of reaching, both in public and private addresses, distressed and ignorant human souls. There is really a great fault somewhere, if these obvious qualifications are not attended to by the teachers in our theological schools. It is your business and mine to consider how much the fault rests upon ourselves. Such as we require our young curates to be, such the Universities must make them. I fully believe that candidates for ordination have of late years greatly improved; but there is still room for improvement, especially in distinct training for their work.

I know it is a favourite theory with some in the present day, that we need a lower order of clergymen of a more homely type, with less of Latin and Greek. For my own part, I totally disbelieve in this theory : learning and refinement will never stand in a pastor's way, if he adds higher qualities : and you do not multiply the chances of securing the higher qualities by dispensing with learning and refinement. Important as it is at times to receive into the ministry those who have shown a remarkable aptness for the work as scripture-readers, or in that zealous activity for the cause of Christ which is often (I rejoice to say) to be found amongst our young men in trade ; and gladly as I allow that many most valuable men have been thus received ; still these ought, in this diocese, to be exceptional cases. I should deeply deplore any change by which our clergy were to be less able, in point of intellect and information, to hold their own in any position which may be allotted them. In this age we want our clergy to be better, rather than worse, educated, and that not in matters only which are strictly connected with theology. An improvement in their mere technical professional knowledge would be dearly purchased by any decline in their general liberal education. But what I plead for now is, that our schools of theology, especially in our great Universities, should be induced by us to add more professional knowledge and some more distinct professional training to their sound general education. It will be

well that our united voice should be heard imploring the Universities to take this matter into their serious consideration. If we insist, as we ought to do, on the requisite qualifications, our young men will be sure to gain them by residence with private clergymen, or in theological training colleges—if the Universities do not take the pains to give them—and so far the Universities will suffer. My distinct conviction is, that the great Universities can do this work far better than any private institution. There will probably always be cases in which it is well that young men should be removed from the scene of past temptations during the immediate training for orders; and arrangements ought to be made for receiving such elsewhere. But, usually, it would be far better to have our full professional training for our young clergy, where they ought to be able to have access to many men of real weight, learning, and experience—where the very number of teachers must be the best safeguard against the exclusiveness of narrow sects—where noble libraries are at their command, and where, I am certain also, experience has shown that abundant opportunity may be found in the parishes of the University town or surrounding country, under proper regulations of discipline, for a quiet gradual introduction to some acquaintance with pastoral work.¹ Our Universities

¹ I would refer to Mr. Champney's evidence (Lords' Report on Spiritual Destitution, 1858) on the way in which undergraduates used to aid him in his Oxford parish, and the benefit they thence obtained. (Vide Appendix C to this Charge.)

have received many improvements of late : I trust it will not be long before they remove every reasonable complaint on this ground, and become great theological schools.

In another point, also, it occurs to me to mention, that more rests with you in the direct training of the young clergy even than with me. Fortunately, in this diocese, the Deacon's probationary office is generally a reality. It very rarely happens, and never with my free consent, that a Deacon has the sole charge of a parish amongst us. He is, as he ought to be, a mere assistant to the Priest, learning his work, serving an apprenticeship. All who have had the blessing of being trained during the diaconate under a faithful and able clergyman, of mature age, will know the great advantages they gained from such an initiation. I trust all of you, my reverend brethren, who give titles to young Curates, will remember the great responsibility under which you lie, by your advice and good example, and gentle but firm discipline, to make this year of apprenticeship what the Church's rule intends. And you the Deacons, who may be here present, if you feel (as which of you cannot but feel?) your great insufficiency, so use well the office of a Deacon, that you may profit by this year, during which, after entering on a near practical acquaintance with much work, you are still waiting for your full responsibilities. So much as to the first steps in the ministerial office.

And now, supposing the young presbyter launched at last on his full responsibilities, how shall he best meet them? He has brought with him, doubtless, from college, his peculiar sympathies with one or other of the marked schools of opinion which now, as in all ages of our Church, divide, though they need not separate, its members. A reverent lover of antiquity, and feeling his devotion aided by becoming ritual observances—or rejoicing rather in the freedom of the gospel system and its ready adaptation to the soul's ever-varying wants—a man afraid of the temptations of secular learning and free inquiry, or convinced that the love of truth is akin to the love of the God of truth, and that Christ's gospel demands the full exercise of all our intellectual powers—he will, if he is endowed with but ordinary humility, have kept his own tastes in the background while he was the deputy of another. But the time comes when he feels himself entitled to follow more distinctly his own bias, and endeavour unrestrained to impress his own character on his people : and here is a time of great danger.

First, it would be foolish as well as useless to attempt to conceal or overlook the fact, that there are Churches in this as in other dioceses in which ritual observance is carried to an unwise extreme. None, indeed, but those who are afflicted with a morose Puritanism will deny, that architecture, and music, and the decorative arts, may well be used in the cause of the Gospel. Our worship, also, will

be none the less spiritual because that part of it, which is necessarily ceremonial, is clothed with the grave comeliness which recommends itself to persons of refined minds. When our Church purified itself from the corruptions of Romanism, it raised no protest, such as some other reformed Churches have raised, against the system which had come down from remote antiquity, of enlisting on the side of Christ the majestic or lovely beauty of the arts—if by any means the eye, as well as the ear and the intellect, might become a help to the soul's spiritual emotions. Witness our great cathedrals, with their majestic services, which our Reformers, instead of demolishing that they might build conventicles in their place, but purified of the dross, the hay, and the stubble, and the tawdry decorations of a sensuous worship, that the fine gold of the Gospel might hereafter be encased in such a chastely simple, but beautiful setting as well accorded with its purity. Who has not felt, in rigid Presbyterian countries, that a mistake has been made in this respect? Indeed the most rigid Puritans have now learned that there is no connexion between want of taste and the pure Gospel; and those who wish a national Church to be really national, will always be very cautious that there shall be as little as possible in its forms or in its teaching harshly to check those aspirations of the heart and intellect, which, as they have nothing in them that is sinful, will (many

not unnaturally expect) receive their highest development at the coming of the Lord Jesus Christ, when all creation is made fit to welcome Him its King. And as great Universities, where science and literature are nourished, and beautiful Cathedrals where Christian worship is offered up with splendour, have always been regarded as integral parts of our reformed national system; so it is of course well that the buildings and the worship of our quiet Parochial Churches also, without falling into any foolish mimicry of Cathedrals, should be beautiful of their kind, and that their music should be refined as well as solemn and hearty. As the sermons which are preached within them will lose nothing of their heart-stirring Gospel force by being well composed and well spoken, so will our distinct acts of prayer and praise lose nothing of their spirituality because their adventitious accompaniments are beautiful as well as grave.

I shall not, then, be misunderstood, as if I were saying anything to depreciate that attention to the outward aids of our worship, which is a good thing in its way, or as if I were ungrateful to those who have been the revivers of a better ecclesiastical taste in this age, when I point out that some amongst us do harm by carrying their love of the externals of worship to an extreme. It is in my judgment carried to an extreme in all cases in which men's minds are led to dwell on such things rather

than on those spiritual affections, those revealed theological truths and sound practical principles which are the essence of the Gospel, while these things are at the best but its helps. Thus, if any man's love of what he deems the beautiful in worship leads him to think more of good singing than of faithful preaching; or if he resolutely insists on his own views as to the form of worship in violation of the plain Christian duty of obedience to those set over him in the Lord; or when it is obvious that by so insisting he casts a stumbling-block in his people's way, instead of drawing them to Christ; in these cases we must pronounce that zeal for the outward helps of religion is carried to a dangerous extreme.

I am, of course, aware, that persons who are thus misled intrench themselves behind some supposed bulwark of duty, persuading themselves that some so-called catholic authority outweighs all other considerations; but they are not the less blameable for their personal disobedience, and for the pitfall into which they cast the flock which Christ has given them to feed, because they have persuaded themselves, in their folly, to overlook the plain distinctions between right and wrong. I shall say nothing more on the subject of disobedience, because I verily believe that in this diocese the number of persons who for such matters of ceremonial would disobey the deliberately expressed injunction of a regularly constituted

authority, is very small. But suffer me, my reverend brethren, to point to the other danger. It is a great responsibility which any man incurs, who irritates the parish in which he lives by an excessive ritualism. We dare not, indeed, make the popular opinion the measure of what is right for us even in such matters ; but there is a basis, at least, of truth in the dislike with which the sound English feeling of the middle and lower orders in this country regards what they perhaps unreasonably connect in some way with popery. I speak to our younger clergy especially on this subject. Their consciences may acquit them of any hankerings after Rome, though with the experience of the past secessions of many like them, I am justified in urging them to be very scrupulous and conscientious in taking themselves to task, before they declare that they are free from the enticements of this subtle adversary ; but still, whether they are safe themselves or no, that love of a showy and almost tawdry worship, which manifests itself at times amongst us, and which common people invariably connect with Rome, ought much to be guarded against. Why should any clergyman wish to make his Church such that a common man, placed suddenly within it, would not be able to say whether he was in a Church of England, or a Romish place of worship ? I believe there is danger to our souls in encouraging these tastes, which insensibly break down the barriers by which the wisdom of older times has separated us

from a corrupt form of faith. I believe also, there is great danger to your people in these unwise approximations to a bad system; and of this I am certain beyond all doubt, that the injury is great which such clergymen as I have spoken of, would, through their unwise innovations, if unchecked, inflict on the national Church of this country, by alienating from it the affections of the great mass of the community. They may gain the goodwill of a few men, and still more women, of eccentric tastes, chiefly amongst the upper classes. Excessive floral decorations, and continual bowings and genuflexions, and candles lighted in broad day, and peculiar scarfs and vestments, and the other mimicry of the outside of Rome, may be acceptable to a few of the laity, but the mass of religious persons amongst common-sense Englishmen, look upon such things as folly at the best. The great body of the educated cannot endure them, because they are trifling with holy worship and miserable taste; while the common sort of the well-disposed and religious are not only irritated by them, but rendered suspicious, not without ground, that something really dangerous lurks behind. I am quite aware that the sensitiveness of our people on such matters is at times unreasonable, also that good and pious clergymen are at times thwarted by persons, who, influenced, I fear more by a love of popularity than any zeal for souls, exaggerate every cause of offence, and take a pleasure in the strife they are

raising. And I know that young and ardent spirits amongst us are apt to be made reckless by such opposition, and to plunge only the more determinately into extremes : but he who thinks quietly with himself of the value of the souls entrusted to him, will, I am sure, be ready to waive his own tastes and inclinations in such matters, in deference to the expressed wish of those set over him in the Lord—who warn him, as I do this day, that it is a great wrong to the Church of England to continue such practices, the prolific cause of strife.

If any of you find that some of your people have set their hearts on the kind of ritual observances here spoken of, and are alarmed from thinking that there is no alternative offered them between such a ceremonial as I have described, and the nakedness of an austere worship with which they feel they cannot be content—then a wise and faithful pastor will, I am sure, not be disappointed, if he sets himself down in a prayerful spirit kindly and gently to direct the thoughts of such weak brethren, to what is truly beautiful and solemn in our ordinary Church system as sanctioned by our living authorities. His people thus wisely guided will, I am sure, find in such quiet and chaste worship a far truer exponent of calm reverent faith than could ever be gained by straining after some spurious imitation of what is only found in its full proportions in the gaudy worship of Rome.

Here perhaps it may be expected that I should say

something of the principles on which I act in this diocese in reference to the arrangement and decoration of churches which I am called to consecrate, or allow to be altered. Happily, the decision of the highest Ecclesiastical Court of Appeal has now settled many of the disputed points with reference to such matters—matters very unimportant in themselves, but not unimportant when we consider the undue interest attached to them by many earnest minds. For certainly in religion, whatever a man regards as important, becomes really important in its effects on his character, while he so regards it, however insignificant it may be in itself. Now I will take as an example, to illustrate my practice, the use of the cross in church decoration. There is no doubt now that a bishop may lawfully sanction it. The words of the judgment of the Judicial Committee of the Privy Council are :—“ Upon the whole, their Lordships, after
 “ the most careful consideration, have come to the
 “ conclusion that crosses, as distinguished from cruci-
 “ fixes, have been in use as ornaments of Churches
 “ from the earliest periods of Christianity; that when
 “ used as mere emblems of the Christian faith, and not
 “ as objects of superstitious reverence, they may still
 “ lawfully be erected as architectural decorations of
 “ Churches.” But, lest these words should be so interpreted as, under the plea of innocent decoration, to introduce what may tend to superstition, or give reasonable offence to the feelings of the parishioners—

seeing that the line which separates in this instance the thing allowed from the thing deprecated, is so narrow that it cannot be defined in any general rule—reference is immediately afterwards made in the judgment to the discretion of the living authority, the Ordinary, on whom the responsibility is thrown of deciding, in each particular case, whether there is any attempt, while the letter of the law is observed, to set at naught its spirit; and the following clause is therefore added:—“Their Lordships hope and believe that “the laws in force respecting the consecration of any “building, and which forbid any subsequent alteration without a faculty from the Ordinary, will be “sufficient to prevent any abuse in this respect.” Now, whereas the whole tenor of the judgment is to point out that it is a communion-table, and not an altar in the Romish sense, that the law commands to be erected in our churches; and it is distinctly laid down that a cross attached to the table is inconsistent both with the spirit and the letter of the law; it is, I apprehend, the duty of the Ordinary to do his best to prevent the law from being evaded in this matter. Obviously, a cross standing on the communion-table being unlawful, may, in order to evade the law, being removed one inch backwards and separated by an imperceptible line from the table, be so attached to the wall as to present to all eyes the very same appearance which it had while it violated the letter of the law; or the same effect

might be produced in the eyes of all who looked at the table from a few yards distance, by sculpture or even painting. Against anything which has the appearance of being an evasion of the law, in this and kindred questions, it is the Ordinary's duty to use his influence. And generally, with regard to all decorations, that they may not, while keeping within the letter of the law, set at naught its spirit, and, becoming excessive, impart an un-English character to our worship, and foster that sort of undue ritualism and gorgeous ceremonial of which we have been complaining—the Ordinary ought to regard himself as invested with a discretionary power to check eccentricity in deference to the feelings of the Church. Especially in these days, therefore, when there is so much sensitiveness on such matters, I should strongly advise the persons who are invested with authority in each particular parish where changes are intended, in order that they may not be blamed or misrepresented as if they wished to introduce any excessive or improper decoration, and that they may be safe in keeping within the law—always, if they have any doubt, to take the Bishop's or Archdeacon's advice before they give their consent to the intended changes. If this be omitted, many difficulties will be very likely to arise. Similar innovations in a totally different direction, with respect, for example, to placing the communion-table in the centre of the church, might be, and indeed, unless I am misinformed, in another Diocese have been attempted—innovations which,

without violating the letter of the law, might greatly alter the character of our worship. Against all these we have a safeguard in the discretion of the Ordinary. Holding these questions to be very unimportant in themselves, and not worthy, except from their effects upon the weaker brethren, to occupy the attention of men charged with the ministry of souls, I am sure I can promise for myself that, using the discretion vested in my office, I shall always be ready to give my best advice when consulted on such matters, taking care that all kindly attention may be paid, so far as the spirit of our Church permits, to the wishes and feelings both of those who love, and of those who dread elaborate arrangements of ceremonial worship.

But secondly, we must not, my reverend brethren, deceive ourselves into supposing that the differences in our Church can be resolved altogether into these questions of ceremonial. I do, indeed, trust and believe, that, in the essentials of Christian doctrine we are far more agreed than at times we are disposed to think. Good men, who love the Lord Jesus Christ, and are taught of His spirit, are kept by Him, with all their differences of sentiment and speculation, wonderfully one in heart in the unity of the one Essential Faith. It would be a poor account to give of Christendom, if men belonging to many diverse portions of the Church of Christ did not feel themselves continually thus drawn together. And if this holds of members of separate communions, shall it not be much

more true of those who, subject to the same government, using the same forms, and assenting to the same Articles, gather together habitually to worship at the same table of the Lord? Yet it is right that, steadily facing the difficulties which beset us, we should call to mind, in a spirit of mutual forbearance indeed, but very seriously, and without any carelessness of latitudinarian indifferentism, that many of the questions in dispute amongst us are of deep moment from their direct effect on our own and our people's souls. In pointing now to difficulties of this kind which beset a young pastor, I would especially refer, as an example, to those questions as to the authority and claims of the ministerial office, which have in these days grown to an importance such as has scarcely ever before attached to them in our Church since the Reformation.

On this matter I must be explicit. First, then, let us not forget in approaching such questions, that nothing can exceed the solemnity of the words in which it has been thought proper in the Church of England to confer the full rights of the office of the Presbyter. Also let us not forget, that these words of ordination have always in our Church been interpreted by a large and influential body—by many, indeed, of our most honoured Divines—as conferring the right, derived from Christ Himself, not only to administer His Holy Sacraments and preach His Holy Word in the congregation; but also to speak of pardon with authority

in Christ's name in the Church's service in a way in which other men cannot speak, for the comfort of distressed souls. We have no right, my reverend brethren, to forget that such has been the language of some of our best divines, whether we ourselves—using, as we are fully entitled, our individual liberty—assent to it or no. I do not say that the statements which we meet with in these divines on this subject of the Presbyterian's office applied, for example, especially to Absolution, are very definite or clear. I do not mean that from the very first you will not find powerful objections made in our Church to such statements, as tending, when scrutinised by the light of a rigid logic, to foster notions of priestly power which are untenable and untrue. The learned and pious men who have advanced these high claims for the ministerial office, pleading that their views are the natural and obvious explanation of certain expressions in our formularies, have, it is certain, been satisfied to leave the matter in some degree of vagueness, contending, perhaps, after all, when we sift their statements, only for this undoubted truth—that as Christ has appointed the ministry of His Church, so it is in all its offices, not merely in its preaching and in its sacraments, a ministry of consolation, capable of distilling the balm of comfort in Christ's name into repentant souls through every reverent word it speaks while fulfilling its pastoral mission. Now, the claim of such authority as attaching to the Presbyterian's

office—though, as I say, good men in the Church have often thought that it was exaggerated by those who put it forward ; and though there have, accordingly, always been two schools amongst us, one upholding it, the other pointing out that there is danger in making much of it—the claim, I say, of such authority for Presbyters of the Church of England has hitherto been usually expressed with guarded moderation, even by those who thought most highly of it. Isolated passages may be adduced from our great divines upholding the Priest's absolving power ; but any dangerous application of such passages is guarded against by the whole tenor of those more moderate sentiments which we find breathing through the works quoted when we view them as a whole.

At the risk of being tedious, I think it right to enter somewhat at length into this matter. The silence of the Church of England Formularies as compared with the fulness of the Church of Rome in treating of systematic Confession is itself, to my mind, an irrefragable argument to show that the mind of our Church is quite against the practices now sought to be introduced.

In the Tridentine Catechism, the subject of Confession is distinctly treated of in all the sections of Part II. from XLV. to LXXXIII. The following may be taken as showing how a Church which enjoins private Confession makes arrangements for its due observance.

LVI. *De Cæremoniis ad Confessionem adhibendis.*¹

Sed quemadmodum confessionem à Domino Salvatore institutam esse Fideles docendi sunt; ita etiam monere eos oportet quosdam ritus et solemnes cæremonias Ecclesiæ auctoritate additas esse, quæ etsi ad Sacramenti rationem non spectant, ejus tamen dignitatem magis ante oculos ponunt, et confidentium animos pietate accensos ad Dei gratiam facilius consequendam præparant. Cum enim aperto capite ad pedes sacerdotis abjecti, demisso in terram vultu, supplices manus tendentes, aliaque hujusmodi Christianæ humilitatis signa dantes, quæ ad Sacramenti rationem necessaria non sunt, peccata confitemur; ex his perspicuè intelligimus, tum in sacramento coelestem vim agnoscendam, tum à nobis divinam misericordiam summo studio requirendam atque efflagitandam esse.

I would refer also to the Tridentine Decrees themselves. Chapters V. VI. VII. Session XIV. are devoted distinctly to Confession.² The VIIth chapter treats of those cases which are not to be dealt with by the priest himself, but reserved for a higher authority. Besides those which are reserved for the Pope, it is well to observe the control reserved for each Bishop in his own Diocese. The following also is to be noted:—

SESSIO XXIII. CAP. XV. *Nullus Confessiones audiat nisi ab ordinario approbatus.*³

Quamvis Presbyteri in sua ordinatione à peccatis absolvendi potestatem accipiant; decernit tamen sancta Synodus, nullum,

¹ Vide Catechismus Rom. ex Decreto Conc. Trid. Mechliniæ, 12mo. 1831, p. 270.

² Concil. Trident. Canones et Decreta. Mechliniæ, 8vo. 1826, p. 120.

³ *Ibid.* p. 218.

etiam Regularem posse confessiones sæcularium, etiam Sacerdotum, audire, nec ad id idoneum reputari; nisi aut parochiale beneficium, aut ab Episcopis per examen, si illis videbitur esse necessarium, aut aliàs idoneus judicetur, et approbationem, quæ gratis detur, obtineat; privilegiis, et consuetudine quâcumque, etiam immemorabili, non obstantibus.

And now contrast the silence of the Church of England. Let me remind you how even that slight sanction which appeared to be given in the First Book of Edward VI. of 1549, was removed when this Book was revised, and the second substituted for it in 1552.¹ The Rubric in the Visitation for the Sick in the First Book stood thus:—

“Here shall the sick person make a special confession, if he feels his conscience troubled with any weighty matter. After which confession the Priest shall absolve him after this form: and the same form of absolution shall be used in all private confessions.”

In the Second Book, the words “the same form of absolution shall be used in all private confessions” are expunged. And it is important to note that at the same review the Book was relieved from another Romish practice in this same service. The Visitation of the Sick, as set forth in 1549, retained a form of extreme unction: in 1552 this was expunged, together with the authority for using a form of private confessions.

The passage as to extreme unction expunged from the book ran thus²:—

¹ *Vide* Cardwell's *Two Liturgies of Edward VI.* Oxford, 1852, p. 363.

² *Ibid.* p. 366.

"¶ If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus,

"As with this visible oil thy body outwardly is anointed, so our heavenly Father, Almighty God, grant of his infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the spirit of all strength, comfort, relief, and gladness. And vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health and strength, to serve him ; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee ; we, his unworthy ministers and servants, humbly beseech the eternal Majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences committed by all thy bodily senses, passions, and carnal affections ; who also vouchsafe mercifully to grant unto thee ghostly strength, by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee ; but that thou mayest have perfect victory and triumph against the devil, sin, and death ; through Christ our Lord : who by his death hath overcome the prince of death ; and with the Father and the Holy Ghost evermore liveth and reigneth, God, world without end. Amen.

Then followed the 13th Psalm.

Thus at the same review of the Prayer Book all authority was withdrawn for practising extreme unction, and for using a form of private absolution : the Church was being further reformed, and was dropping some more of those ancient practices of the unreformed Church, which had at first been retained. At this same revision also in the Communion Office,

that other passage was expunged which contained the words in the address to communicants "requiring such as shall be satisfied with a general confession not to be offended with them that do use to their further satisfying the auricular and secret confession to the Priest."¹

I shall now give one quotation to illustrate how our Divines henceforward treated the subject. The VIth Book of Hooker's Ecclesiastical Polity, which has all the weight of his great authority, though most of its chapters were probably transferred by accident to their present place from some other portion of his works,² speaks very highly indeed of the power of the clergy in this matter. Besides § 17, chap. VI, the whole of the IVth chapter expresses in strong terms the High Church view of Confession and Absolution; and yet it is only in exceptional cases that he advises recourse to be had to the clergy: How does he sum up the whole?³—

"In sum, when the offence doth stand only between God and man's conscience, the counsel is good which St. Chrysostom giveth: 'I wish thee not to bewray thyself publicly, nor to accuse thyself before others. I wish thee to obey the Prophet, who saith, Disclose thy way unto the Lord, confess thy sins before him, tell thy sins to him that he may blot them out. If thou be abashed to tell unto any other wherein thou hast

¹ *Vide* Cardwell, *Ibid.* p. 278. Cf. Brief Enquiry into the Law of the Church of England, by Benj. Shaw, Esq.

² *Vide* Keble's Edition: Oxford, 1836. Vol. I: Editor's Preface, § 8, p. xxx.

³ Book VI, ch. IV, § 16, p. 66.

offended, rehearse them every day between thee and thy soul. I wish thee not to confess them to thy fellow-servant, who may upbraid thee with them ; tell them to God, who will cure them ; there is no need for thee in the presence of witnesses to acknowledge them ; let God alone see thee at thy confession. I pray and beseech you, that you would more often than you do confess to God eternal, and reckoning up your trespasses desire his pardon. I carry you not into a theatre or open court of many your fellow-servants, I seek not to detect your crimes before men ; disclose your conscience before God, unfold yourselves to him, lay forth your wounds before him, the best physician that is, and desire of him salve for them.' If hereupon it follow, as it did with David, 'I thought, I will confess against myself my wickedness unto thee, O Lord, and thou forgavest me the plague of my sin,' we have our desire, and there remaineth only thankfulness, accompanied with perpetuity of care to avoid that, which being not avoided we know we cannot remedy without new perplexity and grief. Contrariwise, if peace with God do not follow the pains we have taken in seeking after it, if we continue disquieted, and not delivered from anguish, mistrusting whether that we do be sufficient ; it argueth that our sore doth exceed the power of our own skill, and that the wisdom of the pastor must bind up those parts, which being bruised are not able to be recured of themselves."

I have no doubt that practically the great body of our divines have assented to the view of the Church of England doctrine which is well set forth in the Second Book of Homilies, in the second part of the Sermon on Repentance. This important passage I pray you now to excuse me for recalling to your memory by quoting it at length ; it is well that you should ponder on the words as speaking the mind of

our reformed Church. The first part of Repentance having been described as the contrition of the heart, the Homily goes on,¹—

“The second is, an unfeigned confession and acknowledging of our sins unto God, whom by them we have so grievously offended, that, if he should deal with us according to his justice, we do deserve a thousand hells, if there could be so many. Yet if we will with a sorrowful and contrite heart make an unfeigned confession of them unto God, he will freely and frankly forgive them, and so put all our wickedness out of remembrance before the sight of his majesty, that they shall no more be thought upon. Hereunto doth pertain the golden saying of the holy prophet David, where he saith on this manner : ‘Then I acknowledged my sin unto thee, neither did I hide mine iniquity : I said, I will confess against myself my wickedness unto the Lord, and thou forgavest the ungodliness of my sin.’ These are also the words of John the evangelist : ‘If we confess our sins, God is faithful and righteous to forgive us our sins, and to make us clean from all our wickedness.’ Which ought to be understood of the confession that is made unto God. For these are St. Augustin’s words : ‘That confession which is made unto God is required by God’s law ;’ whereof John the apostle speaketh, saying, ‘If we confess our sins, God is faithful and righteous to forgive us our sins, and to make us clean from all our wickedness.’ For without this confession, sin is not forgiven. This is then the chiefest and most principal confession that in the scriptures and the word of God we are bidden to make, and without the which we shall never obtain pardon and forgiveness of our sins. Indeed, besides this there is another kind of confession, which is needful and necessary.

“And of the same doth St. James speak after this manner, saying, ‘Acknowledge your faults one to another, and pray one

¹ Oxford Ed. 1832, p. 486.

for another, that ye may be saved.' As if he should say, open that which grieveth you, that a remedy may be found. And this is commanded both for him that complaineth, and for him that heareth, that the one should show his grief to the other. The true meaning of it is, that the faithful ought to acknowledge their offences, whereby some hatred, rancour, grudge, or malice, have risen or grown among them one to another, that a brotherly reconciliation may be had, without the which nothing that we do can be acceptable unto God, as our Saviour Jesus Christ doth witness himself, saying, 'When thou offerest thine offering at the altar, if thou rememberest that thy brother hath aught against thee, leave there thine offering, and go and be reconciled; and when thou art reconciled, come and offer thine offering.' It may also be thus taken, that we ought to confess our weakness and infirmities one to another, to the end that, knowing each other's frailness, we may the more earnestly pray together unto Almighty God, our heavenly Father, that he will vouchsafe to pardon us our infirmities, for his Son Jesus Christ's sake, and not to impute them unto us, when he shall render to every man according to his works. And whereas the adversaries go about to wrest this place, for to maintain their auricular confession withal, they are greatly deceived themselves, and do shamefully deceive others: for if this text ought to be understood of auricular confession, then the priests are as much bound to confess themselves unto the lay-people, as the lay-people are bound to confess themselves to them. And if to pray is to absolve, then the laity by this place hath as great authority to absolve the priests, as the priests have to absolve the laity. This did Johannes Scotus, otherwise called Duns, well perceive, who upon this place writeth on this manner: 'Neither doth it seem unto me that James did give this commandment, or that he did set it forth as being received of Christ. For first and foremost, whence had he authority to bind the whole church, sith that he was only bishop of the church of Jerusalem?

Except thou wilt say, that the same church was at the beginning the head church, and consequently that he was the head bishop, which thing the see of Rome will never grant.' The understanding of it then is as in these words : ' Confess your sins one to another : ' a persuasion to humility, whereby he willeth us to confess ourselves generally unto our neighbours, that we are sinners, according to the saying : ' If we say we have no sin, we deceive ourselves, and the truth is not in us.' And where that they do allege this saying of our Saviour Jesus Christ unto the leper, to prove auricular confession to stand on God's word, ' Go thy way, and show thyself unto the priest ; do they not see that the leper was cleansed from his leprosy, afore he was by Christ sent unto the priest, for to shew himself unto him ? By the same reason we must be cleansed from our spiritual leprosy, I mean our sins must be forgiven us, afore that we come to confession. What need we then to tell forth our sins unto the ear of the priest, sith that they be already taken away ? Therefore holy Ambrose, in his second sermon upon the hundred and nineteenth Psalm, doth say full well, ' Go shew thyself unto the priest.' Who is the true priest, but he which is the priest for ever, after the order of Melchisedech ? Whereby this holy father doth understand, that, both the priesthood and the law being changed, we ought to acknowledge none other priest for deliverance from our sins, but our Saviour Jesus Christ, who, being our sovereign bishop, doth with the sacrifice of his body and blood, offered once for ever upon the altar of the cross, most effectually cleanse the spiritual leprosy, and wash away the sins of all those that with true confession of the same do flee unto Him. It is most evident and plain, that this auricular confession hath not his warrant of God's word, else it had not been lawful for Nectarius, bishop of Constantinople, upon a just occasion to have put it down. For when anything ordained of God is by the lewdness of men abused, the abuse ought to be taken away, and the thing itself

suffered to remain. Moreover, these are St. Augustin's words : ' What have I to do with men, that they should hear my confession, as though they were able to heal my diseases? A curious sort of men to know another man's life, and slothful to correct and amend their own. Why do they seek to hear of me what I am, which will not hear of thee what they are? And how can they tell, when they hear by me of myself, whether I tell the truth or not ; sith no mortal man knoweth what is in man, but the spirit of man which is in him? Augustin would not have written thus, if auricular confession had been used in his time. Being therefore not led with the conscience thereof, let us with fear and trembling, and with a true contrite heart, use that kind of confession that God doth command in his word ; and then doubtless, as he is faithful and righteous, he will forgive us our sins, and make us clean from all wickedness. I do not say, but that, if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and shew the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's word : but it is against the true Christian liberty, that any man should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance."

I feel myself justified then in asserting that, as our formularies give no authority for a systematic private confession, so a fair-minded student of the great Church of England divines would not rise from a careful perusal of their writings with a conviction that our Church has put forth for its Presbyters those arrogant claims of priestly authority which Protestants justly regard are the reproach of the Church of Rome. But we live now in an age given to reckless extremes. And I do

not hesitate to say, that there is great danger lest some of our young clergy especially—and some also who are old enough to know better, often led away by their juniors—claim for themselves priestly rights which are both alien to the whole spirit of our Church's teaching, and have no warrant whatsoever in the Word of God. My reverend brethren, it is my firm belief that there is danger amongst us lest a mode of teaching may gain ground which, as it would so exalt the sacraments administered by the clergy as to turn them into superstitious charms, would make the clergy themselves spiritual despots over the laity. You know that, at this moment, a deep alarm pervades the country lest the habitual establishment of the Confessional, as a means of priestly influence, may be employed to give men who thus unduly magnify their office, an influence subversive of the legitimate exercise by individuals of the duties of the Christian conscience, and dangerous to the peace of families. I believe that this alarm is exaggerated. Comparatively very few persons wish to introduce the Confessional into our system ; and the authorities of the Church, I am persuaded, are quite alive to the danger.

Suffer me, as I am indeed in duty bound, to state my own views on this painful subject. A clergyman of this Diocese—a man of high character and greatly esteemed by myself as well as by his own friends—has addressed to me a published letter on Confession and Absolution, with reference to the case

of his Curate, whose licence I felt myself bound lately to withdraw. The only very distinct impression I have derived from this letter is, that the author of it thinks it his duty to state, in a manly and straightforward manner, that he views this subject very differently from me : That he claims for himself the right of admitting his people to confession in a more systematic way than, I believe, has hitherto ever been sanctioned by the authorities of the Church of England, even in days when the Presbyterian's office was most highly magnified ; and thus of introducing into his parochial arrangements a practice, which in my judgment is by no means conducive to the good of souls : that he puts forward what are called very high—in my opinion, more justly called very exaggerated—views of priestly power : that he has formed also a very different estimate from myself of the social aspects of this question ; and that he is very naturally and generously anxious that his Curate should not suffer in public estimation for doing that under his authority, which, I cannot but think, if he, the superior, had exercised sufficient control, never would have been done at all. There are minor matters in this letter ; and both in the letter and its appendix there are what appear to me some inaccuracies of statement regarding myself, which I am sure are not intentional, and which, therefore, as they simply concern myself, are not worth dwelling on. The general purport of the whole letter as I

understand it, I say, is, that the author claims for himself the right of admitting to confession; with certain exceptions to be judged of by his own discretion, any of his people who present themselves; that, as I understand him, whether I think it right or no, he proposes to receive them in the vestry, in his surplice, to require them to make their confession on their knees before a cross, repeating forms of words in use amongst persons of his school, before absolution is pronounced. He does not, so far as I understand his letter, at all clearly intimate whether, when persons so present themselves, he will subject them to a series of minute questions as to their thoughts and actions, which most men of calm judgment amongst us regard as dangerous alike to the questioner and the questioned. I believe fully that he would not himself have recourse to this system of questioning; I trust he is ready to use his influence to discourage it in others. Neither do I distinctly learn from his letter—though this may be from my own fault—whether the writer intends by himself or his Curates to urge upon his people, that confession is a duty which it is dangerous for them to neglect. Yet this is an important point; for obviously, though a clergyman may in theory allow that, while the Church of Rome insists on confession, the Church of England leaves it voluntary—he may yet practically so preach on its benefits, and so urge his people to avail themselves

of it, that with sensitive minds the effect may be much the same as if it were insisted on as compulsory. I am ready, however, to believe that the author intends to intimate that some caution will be exercised by him in this respect.

Now, my reverend brethren, with reference to the practice thus avowed and defended, I will first state my own views; and secondly, how far I shall think myself justified in interposing by my authority to prevent evil effects.

I would remark, before we go further, with respect to the whole of that department of the pastor's office, in which he has to deal with the individual souls of his people suffering under a sense of sin in the private ministering of spiritual consolation, that this is almost the most difficult, as it is the most delicate part of his functions. It would be very unlike the tact and prudence usually displayed by the authorities of the Church of Rome, if they allowed any priest to be a confessor without special licence. And our own Church warning us distinctly that the private adviser of his people's souls must be discreet and learned, holds out no encouragement to every raw young man, the moment he has received Priests' orders, to embark on duties for which he is not fitted by age, character, and experience of life.

But, moreover, there is a good deal of confusion in men's minds as to the questions at issue between the advocates and opponents of Confession, which it is well

to clear up. We who disapprove any approach to the introduction into the Church of England of the Confessional, as it is technically called, of course do not forget the injunctions of our Prayer-Book, which call upon us all to make public confession of our sins daily, as we approach to receive comfort from hearing the declaration, which the Minister is authorized by the rules of the Church to pronounce, of God's willingness to pardon and absolve all those that truly repent and unfeignedly believe His holy gospel. Neither do we shut our eyes to the fact that, previously to their receiving the Holy Communion, those persons—who, having tried, find that they cannot by self-examination and confession to Almighty God, with full purpose of amendment of life and endeavours after reconciliation with those whom they have offended, attain to a full trust in God's mercy, and quiet their own consciences, but require further comfort or counsel,—are exhorted to seek the aid of some discreet and learned Minister of God's word, that they may open their grief, and, having the comfort of being distinctly assured of God's willingness to pardon them, may receive ghostly counsel and advice, to the quieting of their consciences and avoiding of all scruple and doubtfulness.

Neither again do we forget further, that the pastor who visits any member of his flock labouring under dangerous sickness, if he finds the sick man to be troubled in conscience with any weighty matter, is

directed to move him to make special confession of his sins, that thus opening his heart, he may, if he seems truly penitent, have the consolation of hearing from his pastor's mouth before he dies, that God of His great mercy in Jesus Christ is ready to pardon him ; and be assured that, great as his sins are, he is not excluded from the benefit of dying in communion with that Church which is Christ's body ! We are forgetful of none of these points. The passages which treat of Confession and Absolution in our Prayer-Book speak, I believe, in this language of the comfort which is in store for the repentant sinner's soul, when either publicly in the congregation, or alone before God, or calling in the aid of his spiritual adviser, he confesses his sin, and begs God for pardon and reconciliation. God forbid that in this controversy one word should ever escape from us, which seems to throw an obstacle in the way of the overburdened soul, either in health or in sickness, opening its griefs to a trusted pastor. God forbid also that we should deny that much good may be done by discreet pious men when their aid is thus invited. My reverend brethren, on this subject it is right that I should speak with great seriousness. Let each of us ask ourselves whether we are quite alive to our duties, and by God's help are becoming equal to them, in this momentous intercourse which is often required between pastors and their people's souls. Beware lest in the din of unhallowed controversy we allow words to be lightly spoken which may encou-

rage the ungodly or careless pastor to feel contented with his want of power, arising from his want of spiritual-mindedness, to minister any consolation to distressed sinners.

It is the duty, moreover, of the ministers of Christ, according to their Ordination vows, seeking "for His sheep that are dispersed abroad, and His children that are in the midst of this naughty world," to use both "public and private monitions and exhortations as well to the sick as to the whole within their cures, as need shall require and occasion shall be given." And we dare not with exactness define the amount of plain speaking as to sin, which, in such monitions, may be necessary to arouse a slumbering conscience. A pastor, in his dealings with sinners' consciences, must indeed be very discreet and very reverent, but also he must not flinch from being faithful. We bear all this distinctly in mind, though it is certain that these weighty matters have not unfrequently been forgotten in the exciting discussions which this subject of the Confessional has of late raised.

Moreover, I would observe, for myself, that it is no wish of mine to insist on other people adopting my own opinions as to the exact nature of the Presbyterian's office, and thus to narrow those bounds of a wise comprehensiveness, according to which the Church of England has always allowed her children, if they chose, to believe that some very especial blessing and comfort to the penitent soul is to be derived from

listening to the promises of God's mercy, pronounced by his minister on those limited occasions, when alone the formularies have authorised him officially to pronounce them as Absolution. What I do utterly disapprove of, and what I feel constrained most strongly to protest against, is something very different from the common pastoral intercourse which is indicated in the three passages of the Prayer-Book I have cited, and which the Church always must uphold. It has been said that I have not explained myself when I have spoken against a systematic introduction of the practice of Confession, as opposed to such common pastoral intercourse. But I really believe, even those who make this objection will, when they reflect, allow—all men of common discernment must know and distinctly recognise—the difference between the pastoral intercourse I have spoken of, and that which is now endeavoured to be set up amongst us, under the name of the Confessional. If any clergyman so preaches to his people as to lead them to suppose that the proper and authorised way of a sinner's reconciliation with God is through confession to a Priest, and by receiving priestly absolution—if he leads them to believe (I use the illustration I have found employed by an advocate of the Confessional) that as the Greek Church has erred by neglecting preaching, and the Church of Rome by not encouraging the reading of the Scriptures, so our Church has hitherto been much to blame for not leading her people more habitually

to private auricular confession—if he thus stirs up the imagination of ardent and confiding spirits to have recourse to him as a mediator between their souls and God, and when they come to seek his aid, receives them with all the elaborate preparation which is so likely unduly to excite their feelings, and for which there is no authority in the Church's rules of worship—taking them into the vestry of his church, securing the door, putting on the sacred vestments, causing them to kneel before the cross, to address him as their ghostly father, asking a string of questions as to sins of deed, word, and thought, and imposing his penance before he confers absolution—then the man who thus acts, or—even if some of these particular circumstances are wanting—of whose general practice this is no exaggerated picture, is in my judgment unfaithful to the whole spirit of the Church of which he is a minister. And if it so chance that the person thus brought under his influence be a female, and the questions which he asks—perhaps with the best intentions, but, under such circumstances, with the most deplorable want of sound discretion—include minute inquiries into sins of impurity, he cannot be surprised if his conduct is condemned as bringing grave scandal on the Church. My reverend brethren, I know that I carry you and the Church of England with me, when I express my strong disapproval of such practices. I do most earnestly trust that the zealous, self-denying men, who have felt disposed

incautiously to encourage such practices, will seriously consider with themselves, and before God, that they are not acting as they ought. Depend upon it, real faith in the Lord Jesus Christ, such as the Church of England holds to be the effectual cause of the soul's salvation, is not strengthened by teaching our people thus to lean upon the unauthorised mediation of man. And let me say plainly, also, to any who may be engaged in the attempt to introduce such a system amongst us, that I rejoice to have a full conviction that they are labouring in a hopeless task. The overwhelming majority of our pious and intelligent clergy, to whichsoever of our acknowledged schools of theological sentiment they belong, as well as of our laity, is determined to resist it. We may be ready to admit that the clamour raised respecting the Confessional is often unwise; but quite independently of any clamour, there stands a firm resistance of good and thoughtful men, who know and value the character of our reformed Church, and love it for its apostolical and Bible teaching, whom no sophistry on this subject will be able to mislead. If there were any probability of those who advocate these innovations succeeding in their attempts to indoctrinate the body of the clergy, their success would but be ruin; they would soon find themselves deserted by all but a very small minority of their flocks, and our Church would soon become a church of clergy without laity. But there is no such probability. We, the clergy, know wherein our strength

consists. We trust to hold our ground from enjoying the confidence of our people while we teach them Christ's truth ; we feel that we shall justly lose their confidence if we strain after the unwarranted influence of a mediatorial priestly power.

I cannot but earnestly trust that the discussions on this subject which have lately arisen, and even the improper heat which has been excited, will be overruled by God to make men more cautious how they trifle with any of these dangerous weapons, by which some of our clergy have been disposed of late vainly to think that they might strengthen themselves while borrowing from the armoury of Rome.

But if any will not be stayed by mild remonstrance and affectionate warning, those invested with authority in the Church must use the other means of influence which they find their position gives them to prevent evil. How that influence shall be wielded in particular cases, it must rest with the Bishop's own discretion to decide, whether in some less penal form, or necessarily by severe examples of discipline, such as it has greatly pained me of late to feel myself constrained to use against a zealous and pious and truly well-meaning, but mistaken brother. All I can distinctly intimate on this public occasion is, that if what I deem a dangerous systematic invitation and admission of their people to Confession is endeavoured to be maintained by any clergyman in this Diocese, I shall feel myself bound to watch his proceedings very carefully,

and shall hold him most deeply responsible for any evils that ensue ; considering carefully, in each particular case, what power the law gives me to correct what is amiss. One thing I wish to add, that if I have abstained hitherto from giving in any church distinct directions on this subject, it has been because I have received no assurance that my directions are likely to be obeyed. Clergymen who seek to introduce this bad system, may indeed express a general readiness to follow my advice as to the mode in which they will carry it into practice, thus endeavouring to gain for it the aid of my authority. On such terms I am not likely to give advice. What I do advise and urge is, that they abstain altogether from seeking to introduce amongst their people any systematic and habitual confession, such as I have described. Believe me, my reverend brethren, our Church has not erred in being so guarded and cautious in this matter. There is within the limits of her calm and reverent piety, full opportunity to satisfy all the really spiritual longings of the faithful soul, while she leads it to direct personal intercourse with the Lord Jesus Christ. Other longings, which her system has made no provision to satisfy, we shall be right to scrutinise very carefully, before we think well of them ; putting on the guise of religion, they may be but some subtle form of the yearnings of the unregenerate heart. Be it yours, in such matters, gently to restrain and guide the morbidly sensitive, and to teach your people daily better to

understand and appreciate the blessings offered in the authorized system of our own reformed Church.

I have spoken, my reverend brethren, strongly, because, as I have said, if there were any prospect of such attempts as I have described making much progress amongst us, the danger would indeed be great. But I am reminded, while I speak thus strongly, that I must be very cautious not to encourage strife. I know that the most zealous of our brethren, for whom in such matters we apprehend danger, do love the Lord Jesus Christ. I would beseech them, therefore, for the Lord's sake, to listen to the affectionate voice of warning. If we act towards them wisely, if we kindly and considerately point out their danger, and encourage them in what is good, while we carefully guard against anything which may unnecessarily and uncharitably grate against their feelings, we shall not, I think, entreat in vain. And I beseech all of you, the vast majority, who totally disapprove of such things, to be very forbearing.¹ Good men, we cannot but trust, in God's good time will be recalled by God Himself. If the path in which they have wandered is one full of danger, the best way to recall them from it is, by addressing them always in the spirit of Christian love. There is much in their zeal and self-denial which we all admire. The Lord grant that His Holy Spirit may teach them the real truth.

My voice is uplifted now to warn the younger

¹ 1 Cor. viii. 9—11.

clergy against being misled by imperceptible degrees—first through a taste for ceremonials of worship, innocent enough in themselves, however frivolous; and secondly, by an exaggerated estimate of their ministerial power—into courses which may injure many souls, and, if persisted in, break up our national Church. But now let us suppose a young Clergyman free from such dangers. He has no taste, say, for either follies or grave errors of this description. Is he therefore safe? Not safe, indeed. We note, thirdly, that he may have come from College, imbued, as he ought to be, with a taste for intellectual pursuits, and here, in this very point where lies his excellence, he may find his trial. Beware lest any man spoil you through the deceit of an empty philosophy.¹ It is not to be denied that there is in this age a great danger of what we may call intellectualism, as contradistinguished from a sound and vigorous exercise of the intellect. Students in our Universities, wearied of the dogmatism which ruled unchecked there some years ago, are very apt now to regard every maxim of theology or philosophy as an open question. Difficult questions there undoubtedly are, connected principally with the exact limits and nature of inspiration, which cannot in this age be avoided by men of inquiring minds. But I have no fear of such questions, if they are approached in a reverential, truth-loving, prayerful spirit.² There are exceptions

¹ Coloss. ii. 8.

² Cf. John vii. 17.

of minds peculiarly formed ; but, as a general rule, I have no fear of a man becoming sceptical, if he has not a secret love of the independence of scepticism, and a sort of self-sufficient appreciation of the supposed superiority to the prejudices of ordinary mortals, which an enlightened scepticism seems to imply. If a young clergyman is a man of prayer, if daily living amongst sinful and dying men, he enters with a loving spirit into all their wants, and tasks himself, as in God's sight, to find those remedies for their weakness which alone can avail them when life fails ; if, having a reverential sense of God's presence, he seeks to be taught of God, I cannot myself fear that he will be beguiled by the dangerous temptations of a sceptical and would-be intellectual age. The deep things of God will be impressed upon his soul by the deepening experience of life ; as cares and sorrows gather round him he will learn the more to love in his heart of hearts the Gospel of his Lord and Saviour. But let him beware in his early days how he trifles with intellectualism, lest his whole nature be corrupted, and a shallow half-belief come to be all that he has to offer either to his people or his own soul, instead of deep-rooted love and faith.

And fourthly, are there not dangers also to be guarded against by those who are most free from such errors ? Dangers for the firm believer and fervent preacher of the great orthodox and Protestant doc-

trines of our Church, who understands and upholds the simplicity of the Gospel as much as for the ritualist and the intellectualist? I cannot too distinctly state, that I believe it is from its maintenance of these doctrines, and of the simplicity of our Protestant faith and worship, that our Church has its firm hold on the religious mind of this country. It is because our system is the system of the Bible—the same simple gospel which St. Paul, and St. John, and St. James, and St. Peter preached—that it is mighty through the Holy Ghost to win its way into the heart. It is this which will give it power over men's souls; this which will fill our churches, and this which, whether it fills them or no, has the promise from God that it will in time leaven the whole world. But let all of us, who hold this treasure in earthen vessels, be very cautious, very much on our guard before God, lest from any fault of ours the treasure thus committed to us be tarnished. Love is the great Christian grace, as well as faith:¹ the best ornaments of the Church of England, as well as the most approved servants of the Lord Jesus Christ, are those who maintain the true doctrine in the comprehensive spirit of all-embracing love. A censorious spirit, a narrow exclusiveness, which would limit the terms of Christian communion beyond what the Lord has appointed, is not the spirit of Christ. Our own Church is constructed on a very wide basis of com-

¹ 1 Cor. xiii. 13.

prehensive charity. And we shall miss at once the spirit of our own Church and of Christ's Gospel if we are looking too much to the points in which earnest and faithful Christians differ, rather than to those in which, thanks be to God, with all their differences, they heartily agree. A young clergyman, if he takes my advice, will be on his guard against becoming a party man ; for a narrow party spirit, such as I now speak of, does stand greatly in the way of the formation of the highest Christian character, and the life of the highest Christian usefulness.

But after all, fifthly, my reverend brethren, let us suppose a man to be ever so safe from these dangers of ceremonial or doctrinal ritualism, or of intellectualism, or of a narrow exclusiveness—the greatest of all dangers remains, that he may not be animated by a genuine love of souls poured into his heart by the Holy Ghost. Ah ! my reverend brethren, here, after all, is the great difficulty—no correctness of belief—no wise arrangement of our forms of worship—no cleverness in dealing with our people's prejudices—no large-hearted appreciation of their wants, will avail without that genuine love of Christ and the souls for which He died, in which, alas, all of us must feel our great shortcoming. Let us seek all of us by every means to have our own genuine hearty religious feelings and character deepened and strengthened—by prayer, by the right use of the Sacrament of the Lord's body and blood—by accustoming ourselves to holy medita-

tion—by the study of God's Word. Alas, the very routine of our sacred duties—the very privilege of being brought in our daily work so near to God, and having His truth so constantly on our lips, is in this matter a snare to us. And of all our wants none is so pressing, as that we become year by year more and more a praying, faithful, loving hearty body of servants of our heavenly Lord. In our daily life let us strive each of us to keep near to Christ, and then we shall most effectually preach Christ, both by the example of our ordinary lives, and by our ministrations.

But leaving such holy topics, commending this need of refreshing grace for all of us as the great subject of our prayers, I must pass on now to point out those outward helps which a pastor who loves Christ amongst us may find ready to his hand to aid him in labouring for his people's souls.

A man, say, is placed in a large metropolitan parish. It is true that a small parish is sometimes as difficult to manage as one that is large. I do not think the pastor of any of these small rural parishes, a few of which are to be found even in this Diocese, has an easy task. A rustic population requires a peculiar style of preaching, if we are to gain access to their hearts. And they require also to be dealt with in a peculiar way in all our ministrations amongst them. I strongly advise every one who has to do with the smallest rural parish to look upon his work as very

difficult, to determine in addressing his people to lay aside the conventionalities of that style of preaching, which sometimes makes essay-like sermons uttered from village pulpits but at best the sound of a pleasant voice, or, it may be, a mere weariness, to the rustics who gather Sunday after Sunday to hear a half-hour's discourse, of which they can carry away nothing but the text. When a man sets himself to prepare a sermon or to preach, I beg him ever to remember that the measure of his being a good or a bad preacher, must be his conveying distinct ideas to the understanding, and calling up religious feelings in the hearts of the people (of whatever class they are) to whom he is speaking. To preach Christ effectually to a village congregation—to see that the members of a village parish, men as well as women and children, receive that degree of kindly individual advice and guidance, to which, from its manageable size, they are entitled—and to see that our village schools, with their peculiar difficulties, are the best possible of the kind—I think there is no man, however great his ability, who will not find this a task requiring much energy for its due fulfilment, and making large demands upon his time. And when we take into account the great temptations which beset him to indolence—to a perfunctory discharge of duties, which at the first glance seem very easy—to a discontented mind, if he allows himself to dwell on the dangerous thought that he is thrown away in so narrow a sphere—I think we shall

allow that the village pastor has much need to be on his guard, to brace himself by often looking very carefully at his responsibilities, in a prayerful spirit, by that light which is reflected from the thought that the Lord loves all souls, and has died for the very souls, which one by one the narrow limits of his village ministrations have so brought within his influence; that the everlasting state of each of them does, far more than in a wider sphere, depend upon the zeal with which the pastor seeks them one by one.

And if these difficulties beset the pastor of a village parish, they are certainly found even in a greater degree in those city parishes amongst us, the population of which, it seems, has sunk below that of villages, and which, to all other discouragements of a small congregation and a narrow sphere, add this further difficulty—that the arrangements of the Church are all made on a scale commensurate with a state of things which has passed away, and the clergyman in a large building amid empty pews, finds himself ministering to tens at the most, in a place built for hundreds. But on the disheartening difficulties which attend this anomaly of our city parishes, and the hopes we may have of remedying it, I would speak hereafter. At present, let us suppose a pastor placed in a large metropolitan parish with a superabundant population. I pass over difficulties arising from the varieties of rank and education in those whom he is appointed to teach. I have only time, on this matter,

to give to all in passing that one piece of advice already given in speaking of a village—which I am sure the experience of those many reverend fathers in the ministry whom I see around me will approve and commend to their younger brethren—that whether we preach to rich or poor, men or women, learned or unlearned, men of fashion, lawyers, merchants, tradesmen, or day-labourers, the only measure of our preaching being good is, whether in all sincerity, while we do not neglect the understandings, we are reaching the hearts of those we speak to, telling them truths respecting Christ and their souls, which we have mastered in our own experience—speaking to them because we have something to say, and that in our Lord's name, something which intimately concerns their hopes in life and death, as we know that it concerns our own. After all, human beings, with all their diversities of rank, education, and character, are more alike than we might suppose. They have all been much alike in infancy, they will all be alike in the weakness of their decay. It is one of the most marvellous parts of the Gospel of Jesus Christ that it suits the wants of all. If we are speaking to them sincerely what we ourselves know of the Gospel's healing power, we shall not speak in vain. And as to those other parts of our ministry which are independent of our preaching—has not our Lord and Master given us in his Church, prayer, and the Sacraments, and solemn psalms of praise, which have a heavenly and almost miraculous

adaptation to the infinitely various wants of every diversity of our race?

But in applying these Gospel remedies to men's souls the one great difficulty which presents itself to the clergy in our larger metropolitan parishes, is the vastness of our population. How is this to be met? After all our parochial subdivisions into new districts, and all our erection of new churches, I still find it stated in your returns that we have four parochial districts of 30,000 and upwards—one of 28,000—and others varying from 15,000 to 21,000.¹

Indeed, when some time ago, wishing to consult the incumbents of the larger London parishes on a matter of importance, and feeling it necessary to have some principle of selection, lest the multitude of counsellors might be too great for wisdom, I directed those only to be summoned, the population of whose districts exceeded 10,000, the largest room I could command in my house was very speedily filled; and I found afterwards that, many as we were who met, several others had been omitted who on this numerical principle of selection ought to have been invited to come. Now what is a man to do when he finds him-

¹ Take <i>e.g.</i> St. Leonard's, Shoreditch,	returned to me as	19,000
Haggerstone	" "	30,000
St. James, Clerkenwell	" "	28,000
St. Luke's, Old Street	" "	15,000
St. Dunstan's, Stepney	" "	40,000
St. George's in the East	" "	30,000
Poplar	" "	35,000
Christ Church, Spitalfields	" "	21,000

self with an overwhelming population? The answer is ready at hand; bestir himself at once to have a new church built, and the district subdivided. Funds flow in wonderfully when the work is taken in hand—and our invaluable Diocesan Church Building Society will give all information and such aid as its limited funds allow; and the Duke of Marlborough's Act is ready to make the incumbent a district rector, and surround him with the rights of a complete parochial staff. That this is the object ultimately to be aimed at, I have no doubt; that our overgrown parishes will never be in a right state till they are reduced to manageable dimensions, and every five or six thousand persons in the metropolis have a Church of their own as the centre of their religious activity, and a pastor of their own, with his legitimate endowment and means to support his curates. But that this object may be sought wisely, and at last wisely and well accomplished, I would venture to suggest one or two hints.

From the evidence laid before the Select Committee of the House of Lords on spiritual destitution, by persons whose opinion is of great weight, it is my impression that a town parish of 6000 persons will, as a general rule, be better worked by one incumbent, with a sufficient staff of curates, than if it were divided into some three independent parishes. I think that the government of one man of mature judgment, directing several assistants, is the best mode in itself of administering a parish, and the most accordant

certainly with the graduated system of our Episcopal Church. A rector with his three or even four curates, aided by district visitors and other lay agents, ought to be able thoroughly to work a London parish. To have clergy in due proportion to our need, we require a great increase in their number. And I believe this is the first want. We shall have the new churches requisite very soon, if we first aim at the requisite staff of clergy. With rare exceptions this plan, where it has been tried, has been found effectual. I appeal to our most experienced parish priests. Temporary churches, hired rooms, increased services in the churches which we already possess, and a hearty appeal to those who have pews to abandon all claim over them at certain convenient hours, that they may be thrown open unreservedly to the poor—if these means of multiplying our church accommodation are adopted, the clergyman, with his staff attached to one mother Church, will find abundant exercise for his own and his curates' energies. I confess, in the present state of our parishes, it seems to me usually to be but a waste of strength when we see three or more clergymen in the same church at one service, knowing as we do that they might be leading the labouring poor to worship God elsewhere, in some school-room or hired chapel, and thus taking the most effectual steps to ensure their attendance hereafter at a regular church.

The Select Committee of the House of Lords

(p. xiv.) has drawn attention to the possibility of making the existing accommodation more available for the poor, by having our churches open for services in which all rights of pew-renters shall cease. A Bill was actually drawn last session by a member of the government to accomplish this object, but owing to the lateness of the season was dropped for the present. In connexion with this subject I would ask you to consider how great is the number of unoccupied seats in our London Churches at every service, owing to the present arrangement of pews. How many pews are empty, or nearly empty, at least for one of the three services every Sunday, from their being regarded as the property of persons who are not present to use them. In the west end of London how great is the number of families having pews, who do not reside in town for above a few months of the year. Even without fresh legislation could not some effort be made to devise a system by which unoccupied seats might be regarded as available for the poor? I feel convinced that an increased staff of clergy working amongst the poor might have good hope of bringing them to their parish churches, if we could devise any system by which we might make them feel that they would be welcome when they came. The Diocesan Church Building Society has very wisely determined to give stipends to missionary curates in districts where it is expected that new churches may ultimately be raised. The Additional

Curates' Society and the Pastoral Aid Society have in this view very strong claims on our support. Our first and immediate work, depend upon it, is to increase the numbers of the clergy; and our new parishes, where requisite, must follow as a matter of course.

But I have stepped over a preliminary difficulty. You may invite your people—you may have clergy for them—but what if they will not come? They may require a great awakening first. The effect of years of dead insensibility has to be met. How shall this be done? Truly, the shaking amongst the dry bones must come from the Spirit of the Lord; but we must use the instrumentality of human agency—and this seems the right place to introduce to your notice an association in which I am greatly interested, the Diocesan Home Mission. I believe it has been blessed of God during the last year for stirring the hearts of many who had hitherto slumbered. The history of its first year's operations at once shows its usefulness; and how inevitably, if rightly conducted, it will lead to new parochial efforts wherever it has done well its mission work. For what is the question addressed to us by those clergy who have availed themselves of the mission? We have, they say, called forth by your aid a craving after religious ordinances in our poor people—but now that your desultory missionary efforts cease, how are these cravings to be satisfied? The answer is, by new curates labouring to keep up what is begun—by new churches and fresh

divisions of parishes ; all of which you can claim from a vantage-ground when you can state that your people are themselves anxious for them. Who does not know how spirit-stirring is the addition which those who plead the cause of the heathen in distant lands are often able to make to their appeal, when they say the people themselves are calling to you—"Come over and help us"? Depend upon it, the labouring classes of this kingdom will not want clergy and churches, if a spirit goes abroad amongst them which urges them to proclaim aloud their want. They will be ready themselves to contribute of their poverty, and their example will stir up the rich.

But, in case of any mistake, I must explain in detail what the Diocesan Home Mission is, of which I now speak prominently, regarding it as the centre of many isolated efforts. It is about a year and a half since I summoned in London House that meeting of the Incumbents of our most populous parishes to which I have already alluded, that we might consider whether any steps could be taken for adding somewhat of a missionary machinery to our ordinary parochial work. I felt strongly that, labour as they may in their regular ministrations, the clergy of our densely-peopled districts must find a mass of their parishioners whom they are quite unable to reach, far less to influence. I felt strongly that the very arrangements of our churches under the parochial system, as it at present exists

amongst us in what we may call monster parishes, opposed a difficulty in the way of gathering together the great body of the labouring poor to hear the Word of God. I felt, also, that men whose spiritual interests had long been neglected, who had been taught for generations that the parish church was no place for them—that to call it their church was a mere mockery, seeing that there was no place for them if they came to it—I felt that such men, who might indeed have been trained in early youth in some Sunday school, but had lost all intercourse with their clergy since their childhood—being occupied all the week in some laborious calling, and too tired on Sundays to make any difficult effort to obtain the blessings of religious ordinances, for which they had indeed no taste—that men who had learned to take their views of life and its ends, and society and the way in which its various ranks fulfil their duties, far more from newspapers of the most doubtful class, and the conversation of their fellows in the ale-house, than from any influence of the Church or its ministers—I felt, I say, that such men were scarcely prepared to enter into the lengthened and highly spiritual services of our usual worship, even if they could be induced to frequent our churches, and room could be found for them at our customary meetings within the sacred walls. I felt that such men did indeed require to be specially addressed, and that some special machinery was needed if they

were to be made to feel that our Church and its ministers care earnestly for their souls. I was strengthened in this opinion by what I learned from the most experienced and laborious of the clergy, whose parishioners were to be counted by tens of thousands. My own experience of seven years in a manufacturing town, full of such working men, had led me to think highly of their intelligence and acuteness, and of those generous impulses of a manly spirit by which they seem ever ready to receive the advances of those who are able to show that they are really in earnest to meet them as their friends, and are anxious for their good and the good of their families. I knew from my own experience that the parochial system, standing quite alone, is unable to meet many other wants of our complicated and highly artificial state of society. I had seen, *e. g.* when a regiment of soldiers is stationed in a populous town, that it is almost a mockery to expect that any of the parochial clergy, unassisted, can meet their spiritual wants—that wherever there is a large hospital, gathering together many sick persons within its walls, it must, if the patients' souls are not to be neglected while their bodies are nursed, be considered as in some sense extra-parochial, and have a missionary chaplain of its own—that where there is a union workhouse there is a distinct field of pastoral labour which the clergyman of the parish in which it is locally situated, if he has any consider-

able population of his own parishioners, cannot undertake. I had seen in a Cathedral city how gladly the parochial clergy hailed any assistance in these departments of labour from the comparatively unemployed Cathedral staff, rejoicing that others should, under proper superintendence, perform work of this missionary kind, locally, indeed, within the limits of their districts, but in truth quite beyond the sphere of their settled pastoral ministrations. I know that without such adventitious aid external to the parochial system, young soldiers can not be prepared for confirmation, and sick soldiers can not be visited, and patients in infirmaries must die without the Church's offices of prayer and consolation, and the afflicted poor, separated by poverty from their homes, must feel homeless indeed without a friend to console and advise them. As I knew all this, and felt strongly that our own case was not essentially unlike these, taking counsel with a large body of the clergy representing every phase of opinion in the Church, I determined that for the benefit of the masses of our labouring poor we ought to make an effort to add some fresh missionary machinery to our common work, and I was assured that we could do this easily, without any rude invasion of the parochial system.

It was felt also, that, besides the reason here alleged for such an effort—viz. the difficulty of meeting the teeming masses of an intelligent working population, from the very fact of their numbers—

there was need of fresh machinery to endeavour to arouse their slumbering consciences, and revive, by the help of God's Spirit, any good impressions received in childhood, but long effaced by the chilling influence of a hard depressing life. I could not but remember how, when a curate in a small village in Oxfordshire, I had marvelled at the excitement raised in a quiet and dull place, by the gathering of the Methodists in a fine summer's day on the common, under the shadow of the old trees; how the voice of their preacher, sounding through the stillness of a listening crowd, and the burst of their hymns pealing far and wide through the village, had seemed well suited to attract and rouse the hearts of many who never entered within the church to join in its measured devotion and listen to its calm teaching. How much has the thought of late filled the hearts of devout and attached members of the Church of England, that, if such exciting meetings, conducted by ill-instructed men, do often lead to excitement and nothing more, and alienate those they influence from our Church's teaching, rather than draw them within her walls—the fault has, in past times, rested not entirely with these ill-instructed teachers—but that the clergy have been unwise, and greatly to blame in neglecting obvious means which God had placed within their reach for rousing the better feelings of thoughtless souls, and enlisting what was so often employed against the Church, as a useful aid to her

sound practical Gospel teaching. He who has visited Wales knows what a hold Methodism has gained on the Welsh people, and how it has withdrawn their affections from our Church:—who has not at times asked himself why those simple hymns which echo along the hill-side, and those stirring appeals which thunder in men's ears, whether they will come to church or stay away, might not have been made by godly ministers of the Church of England, to keep her people within her fold, and teach them that excellent way of Christ's gospel, from which there is so much danger of their wandering, if they are left to any chance teacher, however uninstructed? I knew that hearts had been yearning to have this truth proclaimed for many years—that it had been proclaimed—that the days when there was great fear of the Church of England dying of her dignity were, thank God, past, and that in almost all our great towns the parochial clergy, with the full concurrence of their Bishops, had now for several years been trying on the summer evenings to add such missionary labours to their settled work. But it was obvious that, if this work was to be done thoroughly, we must have new machinery; and men must be led to look upon the work as one to which to direct their chief efforts. The ordinary parochial minister was already tasked up to his strength, and there must be missionary services to supplement his efforts. Labourers, well trained in God's service and

accustomed to such work, who could be spared at intervals from a distance, must come to aid him, and refresh themselves by speaking to his people of the gospel which their own hearts loved. And men must be accustomed to train themselves for such intercourse with labouring people as the distinct office assigned to them in the Church, preaching wherever they could find a congregation in that plain homely language which reaches a labouring man's heart. Experience had shown that this could be done, by God's help, as effectually by clergymen of the Church of England, as by any set of teachers. Their liberal and refined education, well used, was no impediment, but might be a great help for this department of Christ's service. Missionary clergy were wanted for the overwhelming population of this Diocese. As in the distant valleys and hill-sides of other dioceses, where rough men are drawn together by hundreds, to have their dwelling-place for a time at the mouth of some mine, while it is being worked—or, more fleeting still, an army of railway labourers passes along a line of railway in the course of its formation, making their encampment now in this parish, now in that—and the parochial clergy in both cases will, to meet the wants of this sudden influx of sojourners, rejoice if they can be aided by men sent to do a missionary's work in the temporary encampment—so in our London parishes, in Whitechapel, in Spitalfields, in Deptford, indeed everywhere, there is

similar work to be done. Part of the population is very fluctuating, and that which is stationary cannot wait till churches are built and parishes formed. Let missionary efforts be directed to this work at once, and churches and parishes, and all their due appliances for regular worship and instruction, will follow in God's good time.

But these efforts must be saved from degenerating into irregularity. They can be conducted as well according to the strictest rules as in violation of them. The Council of the Diocesan Home Mission determined from the first to adopt every safeguard; and, feeling that their business was to aid, not in any way supersede the ministrations of the parochial clergy, laid down as one of their first rules—that in each parish they would act in each case only with the sanction of the Incumbent—and subject to such approval they have, as most of you are probably aware, directed their efforts to two distinct objects. They have during the last year originated and paid all the expenses attendant upon a number of special services for the labouring poor. The condition on which they have lent their aid in any district has been, that the church placed at their disposal shall for the particular occasion be thrown perfectly open without distinction to all comers, and the working people have been usually invited to come in their working dresses. The selection of the preachers is always made by the Bishop, who, in every case, submits the list for the approval of the In-

cumbent of the Church in which the services are to take place. The success with which God has blessed these efforts, so far as it is right to speak of success after only a single year's trial, must be judged of from the report of the Council of the Diocesan Home Mission. Several prelates, and many others of the ablest preachers in England, have kindly placed their services at my disposal on these occasions, and we have certainly cause to thank God, that during the past year a large body of the labouring poor in this metropolis, who have not heard the Word of God for many a long day, have, and that sometimes under very touching and remarkable circumstances, been attentive listeners and apparently hearty worshippers in our churches, while it is not too much to say that a feeling of affectionate regard seems to be growing amongst this class both to the Church and its ministers, who thus show that they are very desirous to do their duty to them in Christ's name.

In its other department the labours of the Diocesan Home Mission are intended to be carried on, not by the voluntary aid of clergymen who can spare a day occasionally from other occupations, but by paid Missionary Curates. The expense of this department is, obviously, very considerable—and as yet only one such missionary has been appointed, at a salary of 200*l.* a-year. I rejoice, however, to say that an individual, who has desired his name to be concealed, has very lately placed a subscription of 300*l.* a-year at my

disposal for this purpose, and I expect, speedily, to appoint and license two other such missionaries. The sphere of the missionary clergyman already appointed is Whitechapel and Spitalfields—where he works with the full sanction of the respected incumbents of these parishes. His duty is to gather the people together wherever he can find them; and his time being free from the interruptions of many of the ordinary details of a parochial clergyman's life, he is engaged continually in seeking the wandering sheep of Christ's fold. I consider it a great privilege to have been enabled to bear some part in inaugurating a work of this kind, which the wants of the age loudly call for. I entreat your prayers upon its efforts, that they may be blessed to the gathering in of many souls.

But here it is obvious to remark, that the two objects thus aimed at might have been attained without the machinery of a new Diocesan Society. I grant this. No one acquainted with the London poor is ignorant of the labours of the City Mission, and of our own Church of England Scripture Readers' Society. I am quite aware also, that, besides what has been done by a union of churchmen and dissenters, and by the employment of the lay agency of the Church, home missionary efforts have been begun in other instances within our own communion, and various attempts made in this direction, each more or less marked, according to the liberty which our National Church allows, by

the peculiarities, on one side or the other, of those zealous persons who have originated them. I trust, under God's good guidance, controlled so far as they may be by the superintending hand of the Diocesan, they will be all found to work together for the good of souls. When earnest men turn their thoughts to any new field of ministerial labour, there will of course be great diversity in the ways in which they think it best to work. We must be prepared to be considerate of each other's peculiarities; and the zeal of each particular school amongst us, provided it keeps within the limits of the law, working heartily and faithfully for God, must in a National Church be allowed to develop itself after its own peculiar form, so far as it may be permitted to do so without any compromise of Christ's truth. Such, certainly, is the principle which I have proposed to myself as well in the general administration of this great Diocese as in this particular field,—viz. our Home Missionary labours. I wish to be very explicit on this point as to the general principle I have followed in permitting or sanctioning these various efforts; and perhaps no better opportunity than the present may occur for stating it in this address.

When persons have come to me to propose any work of Christian usefulness in the Diocese, which has commended itself to the hearty approval of any considerable number of earnest and honest members of our Church—if it has seemed to me to aim, on the

whole, at good ends, and to be undertaken zealously and in good faith, and to have some fair prospect of advancing Christ's work, I have not hesitated to give my sanction to it, though its arrangements and mode of action might be very different from what I should myself have suggested. I trust I have not failed on all fitting occasions to express my own views, and to endeavour to find the means of organizing efforts, which I could not only thus permit or sanction, but in which I could myself cordially co-operate and personally take a part. Thus the Diocesan Home Mission, in every portion of its work, has my unhesitating approval, and represents the very mode of action which I personally prefer, as most likely to be blessed of God for the attainment of its good ends: but I am quite aware that both in this and in other parts of our work, other minds—preferring some other mode of action—may not be able cordially to co-operate with what I wish. I have thought, then, that it was the duty of my office to present no obstacle to the fair development of each man's zeal, provided I believed him sincerely desirous of dedicating it to the service of the Church, in which I am entrusted with authority: and if persons, differing widely from myself, through respect for my office, have thus requested me to allow them to put themselves under my protection, and professed their willingness in turn to have their peculiarities restrained by my authority, I have not thought myself at liberty to

decline. I believe this to be the spirit of St. Paul's rule.¹ I cannot but fear that if I adopted a contrary course, many would be driven to unwise and even dangerous extremes, of whom there is hope that they will now dutifully allow themselves to be restrained and guided. Of course, I thus sanction nothing of which I am not convinced that it is, on the whole, good, if properly conducted, and well worth trying. It may be, I shall find in time that such a restraining or guiding influence as I look for is very difficult to be maintained; but, at present, I feel it my duty to give the principle I have adopted a fair trial. I do not feel any anxiety lest my own decided convictions and inclinations be misunderstood, because I am thus willing that others should have a fair opportunity of testing their principles. This Metropolitan Diocese is a world in itself, and its schemes of Christian usefulness must suit all tastes. Let all zealous efforts, honestly undertaken with the view of advancing our Church's means of reaching souls, be fairly tried. Properly watched and guarded, they will soon show whether or not they are likely to advance God's glory. Do what we will, some things, which as individuals we do not like, cannot be stopped from working, and they had better work under proper control. They may be blessed of God; if they are not of Him, they will come to naught.

Now there are many honest and zealous efforts

¹ 1 Cor. ix. 19, 22.

bearing on the various departments of Home Missionary work, taken in its widest sense, towards which I stand in the position I have now indicated. Some of them are directed to the particular departments of that work in which the Diocesan Home Mission labours. With respect to some of them, I wish, for various reasons, to remain perfectly neutral; some I have permitted; some I have more directly sanctioned, on the distinct understanding that a power is to be conceded to me to control them; and there are others, also, as I have said, with which I fully and heartily sympathise. No one, I think, looking into the matter carefully will have much difficulty in classifying the degrees of connexion in which such efforts stand to me as the Diocesan. Besides the Diocesan Home Mission which I have earnestly recommended to you, there are, I say, on every side of us, amongst the poor and destitute many such zealous efforts making, both of what is called a High and what is called a Low Church character. We have, *e.g.* the St. Paul's Mission College scheme, described in the evidence given before the Select Committee of the House of Lords; and again, representing a very different phase of sentiment in the Church, we have had the Exeter Hall Services. On these last I feel it right here to say a few words.

As at first established, these services seemed to be eminently blessed. I greatly regret that the Incumbent of the parish in which Exeter Hall is situated,—

taking, as I conceive, a very mistaken view of his responsibilities, though acting, I cannot doubt, from thoroughly conscientious motives—should have thought it his duty to oppose what at first, on my request, he sanctioned. I regret this opposition the more, because in none but the most technical sense can a great building, erected for the use of the whole of London, be regarded as belonging to that parish in which accidentally it is placed; and therefore the opposition on the part of the Incumbent to the services there held, was, in my estimation, not only unfortunate from its exhibiting a clergyman as resisting his brother clergy of his own Church, who, under the sanction of their Bishop, sought by those special ministrations to win souls hitherto neglected, but also because it seemed to advance a claim on the part of our town incumbents of a right to exercise a control over public buildings in their parishes, to which I thought they could have no moral, even if they had a technical legal right. And so strongly, as it appears, was this felt, that by the unanimous consent of the bench of Bishops a Bill was introduced into the House of Lords by the Archbishop of Canterbury, and accepted without a division by the House, authorising Bishops to establish such services for missionary purposes in populous districts. It was argued that incumbents are entrusted with the cure of souls in parishes, not to be an impediment in the way of the Gospel being preached to them, but to

advance their spiritual interests ; and if, therefore, it should be found that the exclusive rights of the parochial system interfered with the very purposes for which it was instituted, they should be obliged to give way. By this Bill the whole initiative of such services was placed in the hands of the Bishop. Others, as you know, had proposed in a previous Bill, which was withdrawn, that the initiative should be in private hands, but that the Bishop should have the power to interfere if he disapproved. But it was felt that such an arrangement might give rise to unseemly contentions, if services were encouraged to be first begun before it was ascertained whether or no they would be stopped ; and that it would be far better to have the question clearly settled in the first instance, whether the services were to go on or no, by placing the initiative in the hands of the Bishop, to whom representations of the necessity of the case were encouraged to be privately made. But this Bill—which, had it become law, would have carried the operations of such missionary efforts far beyond what is contemplated by our Diocesan Home Mission, and which, it was felt, might have been a great boon in many remote mining and manufacturing districts, where the parochial system, as it at present exists, is altogether powerless—was, as I understand, so ill received in the House of Commons that it was withdrawn. It was, in fact, exposed to attacks from two sides—from those who disliked such missionary efforts altogether,

and from those who were jealous of the initiative being placed in the Bishop's hands. It had occurred, also, as appears by their subsequent proceedings, to the original promoters of such a measure, that it was not wanted; for they were advised, that the law allowed them to have preaching in such buildings as Exeter Hall, whether the Incumbent consented or no. And, accordingly, the Exeter Hall services were recommenced, confined to preaching and such prayers as would be offered up at any of the week-day religious meetings in that Hall. Whether this were, under all the circumstances, a wise step, I am not prepared to say. I was not consulted respecting it, and have in no way given it my sanction, though I have refused, as at present advised, to forbid my clergy from thus officiating. One branch of the Legislature, and the whole Bishops of the Church, so far as their opinion was made known in Parliament, have pronounced that some such services were needed; and I dared not take upon myself the responsibility of placing any obstacle in the way, provided, as their promoters contended, the services were not contrary to law. I shall rejoice if it be found that God's blessing has attended these addresses. I wish that the Incumbent and the promoters of these services could have been induced to act heartily together, and then all dissension, and even the appearance of irregularity, might have been avoided, and I cannot doubt they would have done unmixed good.

And here I would take this opportunity of publicly acknowledging the great good which has been achieved by other isolated efforts in various parishes where special services of a Missionary character have been held for the labouring poor, at which the churches have been thrown perfectly open, the services being undertaken solely under the control of the clergy of the particular parish in which they were held. I desire here publicly to record my thanks to the clergy, and to the churchwardens who have seconded them, for all such efforts, in Islington, in Clerkenwell, in St. Pancras, and in many other parishes. I rejoice in the preaching on the steps of the Royal Exchange, in which kind aid was lent to us by the highest civic authorities. I trust that every year these efforts may be multiplied, and as to those of them which are conducted in our churches, that the persons who enjoy the blessing of being regular attendants at church will be more and more ready, as they have in many instances proved themselves during the past year, to waive their own rights to their pews for the benefit of their poorer brethren's souls. Neither do I forget the great blessings we have enjoyed during the past year from the ministrations on Sunday evenings in our noble Abbey. To the Dean and Chapter of Westminster Abbey all thanks are due for the trouble and expense at which they have laboured to fit up their building for the class of worshippers of whom I have now spoken. No one can have seen the thronging

multitude, eager apparently for the word of life, in that vast building, or seen the doors besieged long before they were opened, without feeling that God had stirred up an excitement which it would be sin in us, his ministers, to allow to subside, without earnest efforts to direct it to the permanent improvement of men's lives and the saving of their souls.

But, perhaps, the greatest effort of this kind in the Metropolis is that which in some sort we are inaugurating to-day. This space beneath the dome of this great Cathedral has been prepared with the seats you now occupy, that it may be the scene of ministrations on the Sunday evenings to a vast mass of those for whom our ordinary churches offer no accommodation. Two thousand five hundred seats are to be placed here for the use of the poorest. The Church of England at this, the centre of our Metropolitan Diocese, is, we hope, by God's blessing, to exhibit weekly the cheering spectacle of the gospel preached by its chief ministers to the poorest of its people. The old historical associations of the preachings at Paul's Cross are to be transferred to this spot. God grant that wisdom may be given to me to select fit preachers, that the hearts of the people may be stirred to avail themselves of these noble opportunities, and the result may be a great outpouring of His grace.

You may ask then, with all these other and more isolated efforts, why remind us of the Diocesan Home

Mission? I commend it to your attention, because it is a systematic and united effort to carry on our great missionary work, by a combination of the whole Diocese. All isolated efforts in particular parishes are necessarily confined. The efforts in our two great cathedrals are indeed national and wide as the Church, but they are efforts only to provide two central buildings. The other great parts of this missionary work require funds to defray the Missionaries' expenses, and other machinery which the Cathedral movement does not contemplate. As compared with parochial and other isolated efforts, this Diocesan Home Mission partakes, as it ought to do, of the wide national character of our Church. By its constitution it has the Bishop for its head; and the selection of the Council having been entirely confided to my hands, I endeavoured to enlist the assistance and sympathy of all earnest Churchmen, who, however they might differ in their opinions as to points in which it is lawful for attached members of our Church to hold varying sentiments, seemed to be heartily of one accord in their love for the Church and its ordinances, and anxious to extend its influence for the salvation of the souls for which Christ died, by the preaching of the great Gospel doctrines. I am aware that some good men have made this comprehensiveness, which I deem an excellence, an objection to the Mission. But I will not believe that we ministers of this one great national Church of Christ, bound to aid and sympathise with each other in the difficulties of con-

tending with an ungodly world, can have so magnified our points of difference as to be unwilling to co-operate one with another in the work of saving souls. At the risk of repeating myself I will press upon you once again, that any, who are so taken up with the tenets of their own narrow school as to separate themselves from other good and faithful Churchmen, who love the Lord Jesus Christ, and are zealous to have his Gospel preached, are forgetful of the comprehensive spirit of love on which this Church of England has ever acted since the Reformation; while they say, "I am of Paul; I of Apollos; I of Cephas," shall we not beseech them to say rather, "I am of Him who is the Lord and Master of all truly pious human teachers. I am of Him whom all good men in the Church of England worship. I am of Christ." Indeed, my brethren, the more we are thrown together, the more we learn to appreciate each other's self-denying labours of love—the more, while we adhere faithfully to our own convictions, we make a kind and charitable allowance for the feelings and reasonings of those who differ from us—the better shall we be able in the truest unity—the unity of the Spirit—to do Christ's work. Is it not true that there is scarcely one of us who does not feel that it is an evil to be separated so much as we are even from those good and earnest Christians who are not members of our own Church? How miserable would it be, if with schemes of union with Christians of

other denominations on our lips, we should be found wanting in love and forbearance to those who are labouring not only for the same Lord as ourselves, but in the very same portion of His vineyard, and with the very same tools. For my own part, I rejoice in every attempt which gives promise of making us, by union in common efforts, a more united family in the love of our one Lord.

And now I must say something of the City Churches. We have spoken hitherto of our parishes, with an overwhelming population, and of the efforts which they claim. Strange that in their immediate neighbourhood we should find others in which there is said to be scarcely any population at all. The statement usually made is as follows: the City of London—that is, the city within the walls—occupies a space about equal in extent to two-thirds of the parish of Islington. The population actually resident in Islington is returned to me as 100,000; that even nominally resident in the City, as 54,000. In Islington there are 22 churches; in the City, 58.¹ But, moreover, in many of the streets of the City, dwelling-houses have nearly disappeared, and in their place, warehouses have been substituted, a large proportion of which is tenanted at night only by one or two servants in charge of the premises. And it is

¹ *Vide* Appendix D. There are 58 City parishes within the walls, all with small populations. There are now 18 City parishes without the walls, many of them very populous: these appear to occupy the space which lay beyond the ancient walls, but within the outer barriers.

difficult, in calculating the population, to distinguish the numbers resident by day, from the small number left at night. Further, of those who are actual residents in the warehouses during the week, a great many generally avail themselves of the Sunday to visit their friends in the country ; hence, from Saturday evening to Monday morning, the greatest part of the City is uninhabited. There are indeed in some of these parishes a few courts or alleys tenanted by the poor, but the number of such poor parishioners is very small. The result naturally is, that the clergy of the City of London have little or nothing to do on week days, and on Sundays their Church services are attended by such scanty congregations, that a feeling of hopeless inefficiency is apt to benumb the preacher's energies ; and the work would in truth be far more effectually done if there were fewer clergymen to do it, and fewer churches. Add to this, that the City parsonage-houses, in a great number of instances, have disappeared. It is very difficult, sometimes impossible, for the Clergy to procure other residences in their parishes, or even within an easy distance of them. It follows that a great many of the City clergy, as by law entitled, avail themselves of the liberty of residing anywhere within two miles of their church—a distance which, in London, as may be supposed, altogether isolates their residence from the parish. Several of these incumbencies are very valuable, and the opponents of the present state

of things urge that thus, in an age which cries out against non-residence and sinecures in the Church, you have the worst kind of non-residence, and one of the worst kinds of sinecure upheld by law, as the normal state of our ecclesiastical arrangements in the very centre of that diocese which might reasonably be expected to set an example to the whole Church. As to residence, it is urged that elsewhere, if the incumbent is non-resident, you have a resident curate in his place ; but here the incumbent being really non-resident, nominally resides, and is therefore under no obligation to supply a resident substitute ; while, as to the office of the City clergy being a sinecure—whereas, in sinecures properly so-called, there is no cure of souls at all ; and therefore, *e. g.*, no one suffers from the clergy of a cathedral not attending to parish work—here, on the contrary, there is a nominal cure of souls ; certain persons, however few, are in each parish placed under their own incumbent, and therefore withdrawn from the pastoral care of any other clergyman ; and yet circumstances make it very difficult for anything like efficient pastoral supervision to be exercised, and the incumbent is encouraged, by all the circumstances with which he finds himself surrounded, to look upon his pastoral work as by no means the chief part of what the Church requires of him, indeed as scarcely worthy of his attention. The result, it is urged, is, that—first, there is great dissatisfaction amongst those who do live in the City—

and I can testify that complaints have been sent to me, that if a man is taken suddenly ill in the City, or a child requires immediate baptism, you may go half over London, and look for a clergyman, before the emergency can be met—and, secondly, there is great dissatisfaction, also, amongst those who are interested in the condition of the parishes in the immediate vicinity of the City, where, perhaps, a parish of some 15,000 poor comes close to another with 150 poor at the most ; and whereas one clergyman receives some £800 a-year for nominally looking after the small parish, there is no endowment at all and only a few hardly-collected fees to remunerate him who is charged with the laborious oversight of the 15,000 ; while another parish close at hand may be returned as having no poor at all, and a nett income of upwards of £1,300 a-year. What I have now given is the statement of the case, as urged against the continuance of present arrangements.

As you all know, this condition of things occupied much of the attention of your late Diocesan. Schemes were suggested to him, perhaps, somewhat too sanguine in their expectations, and rather rashly devised—which seemed to many likely to lead to the pulling down of churches wholesale, selling the site of church and burial-ground, and carrying off the proceeds of such sales and the endowments of the churches to meet the spiritual wants of teeming parishes elsewhere. As there were many vested interests concerned, it was

not unnatural if a clamour was raised. Exaggerations had probably been made on the one side, and they were, not unnaturally, met by exaggerations on the other. It was represented, as if the Bishop, in his eagerness to build new churches in populous places, would respect no scruples, religious or secular; was prepared at one blow to desecrate the tombs of thousands of families, and set a widely-spread example of turning churches into common buildings, such as had no parallel even in the days of revolution and anarchy. The best answer to any such over-statements, would be to look at the Bill which was actually introduced. It might be that this Bill went rather too far. It was considerably altered in passing through Parliament. We are bound to believe that some improvements were introduced into it; but some other changes were made, also, which have hitherto caused the law founded on this Bill to be wholly inoperative; and I fear it is scarcely to be expected that by the Act, as it at present stands, we shall be able to get rid even gradually of the most acknowledged abuses.

There seems to be a very general ignorance as to what is the law as it now entirely stands; I shall therefore here enumerate the provisions of the Act 18 & 19 Vict. cap. cxxvii. by which this matter is regulated. The operation of the Act is limited to five years from the date of its receiving the royal assent (14th of August, 1855). Referring in the preamble to the Acts 1 & 2 Vict. cap. 106, and 13 & 14 Vict. cap. 9,

by which authority had been given for the union of benefices in contiguous parishes under certain restrictions, it provides that contiguous benefices may be united without regard to the aggregate population or yearly value. The mode in which this union may be effected is by a representation being made to the bishop of the diocese by the inhabitants of the parishes in vestry assembled. This is the first step required. The bishop is, on such representation, to make inquiry into the circumstances, and if it shall appear to him that the union is desirable, and that the patrons are consenting, and that the patronage of any new church or churches proposed to be erected under this Act is to be vested in such patron or patrons as is provided in the Act, then he is to submit a statement to the Church Building (*i.e.* now the Ecclesiastical) Commissioners; who, if they see fit, are to prepare a scheme for the union, and for carrying out the other purposes of the Act. If the endowment of the consolidated parish appear unnecessarily large, the Commissioners are empowered, with the consent of the patron or patrons of the parishes to be united, to transfer a portion of such endowment to another benefice in the same diocese. Public notice is to be given, that parties interested may have opportunity of showing cause why the scheme proposed should not take effect; but if no objections are raised, or the Commissioners overrule such objections, then the scheme shall become law on its being sanctioned by order of Her Majesty

in council, the rights and interests of all existing incumbents being preserved. As part of such scheme, it is lawful for the Commissioners to provide for the pulling down or removal of any existing church or parsonage-house in either of the benefices proposed to be united, and for the sale of the materials, furniture, and site of the same; with this restriction, provided they do not sell the Communion plate, and neither sell nor let any burial-ground, nor the site of any church in which interments have taken place.

This Act I have stated has, in no instance that I am aware of, been as yet put in force. We may be surprised at this; for at first sight it seems to meet most of the difficulties complained of: but there is a great obstacle in the way. The movement must in each instance originate with the vestries of the parishes to be united; and experience seems to show that the vestries are scarcely sufficiently interested in the contemplated improvements, to make them take upon themselves the responsibility of initiation. Some change in the law in this respect is required before anything effectual can be done, and an opportunity for fresh legislation is obviously presented by the limit as to the time of its operation which will cause the present Act soon to expire.

And, now, before we go further, as I have said that there certainly has been exaggeration on this subject on both sides, I should wish to state calmly

what I consider to be the real amount of the evil thus calling for a remedy. I am by no means of opinion that it would be a good state of our ecclesiastical arrangements, if all the parochial cures in London were equally onerous. Nay, I should consider any change by which every incumbent amongst us was obliged to have the oversight of several thousands of souls, to be a real calamity. In London, of all places in the kingdom, we require a learned as well as a laborious clergy. A learned clergy never can be maintained in any Church in which every clergyman is to be overburdened with laborious practical work. The changes which have taken place in our ecclesiastical arrangements of late years (ready as I am to allow the great benefits that have on the whole resulted from them) have, to my mind, been made without sufficient attention to these principles. Some have seemed to think that the perfection of our Church will be found when the whole country is subdivided into parishes with two or three thousand souls, and every clergyman is so occupied by the pastoral oversight of his flock, that he cannot possibly, without neglect, secure half an hour a day for the study of theology, still less of general literature. I totally differ from all such Church reformers. I believe the influence of the Church will sink rapidly if amongst its clergy we do not number many names of men who can move the age by

their literary and intellectual, while others move it by their direct pastoral influence. Sitting in this Cathedral, and speaking as comparatively a young man of one advanced in life, I may be allowed without any appearance of flattery, to point to our Decanal chair as a proof how valuable are posts of comparative leisure provided for our clergy, that those amongst them whom God has blessed with high intellectual powers may produce great works of theological literature. I am not satisfied that all such men should be collected in our Universities; neither, indeed, do I see that our Universities, with all their late improvements, have as yet provided a sufficient number of posts for such men; and if they had, I should by no means be ready to surrender them all to two sister Dioceses, and leave this centre of the Church of England and of our social and political life, where learned men of all other professions congregate, without its fair share of learned clergy. I am aware that you cannot make men learned by giving them leisure for study, but it is certain that it is very difficult for them to become learned without it. Now, since the principal part of the revenues of this Cathedral has been appropriated by Parliament to other purposes, we must be contented if we find anywhere amongst us such situations as may advantageously be held by clergymen of studious habits without their neglecting any direct calls of prac-

tical duty. We want also situations, in which men, who, from advancing age or other circumstances are not equal to the toil of an overwhelming parish, may pass their time more quietly, but not, therefore, less usefully for the Church; aiding by their advice and quiet example when they can no longer endure the tear and wear of that incessant public life in which the pastor of an overgrown parish is involved. In an age of much excitement, amid the din of perpetual outward activity, we more than ever require to have some quiet spots. Now, as a matter of fact, our City parishes in their present state, in some degree at least, meet our wants in these particulars. We are glad to point, amongst our City clergy, to names well known for learning; and we have quiet influences emanating from the City, which will sooner or later be felt over the whole Diocese and the whole Church. I would in no wise do away with, I would strive by every means to foster this peculiarity of our present ecclesiastical arrangements. All this may be preserved, and yet the anomalies which give so much offence may be removed. But if this end is to be attained, we require some amended state of the law, making it more easy to originate the desired improvements, and carry them into effect.

In the first place, then, I would have arrangements made by which all those clergy whom we retain for the City shall be obliged to reside within its limits.

The claims of a moderate parish close at hand will be no obstacle, but rather a help to other pursuits. If possible, it would be well that they should reside each actually within his own parish, but at times it may be quite as useful, as has already been done in some instances, that a parsonage house should be purchased close to the parish, where one cannot be found within its actual limits. This may be effected very extensively by borrowing money under the existing Acts, if, where it is necessary, the incomes of the City clergy are, by a union of benefices, made sufficient to bear such a charge. Let it not be supposed that the City is an ill-chosen spot of residence for a learned man. We have in Sion College an ample library close at hand. The marvellous din of life which echoes along the great thoroughfares is not to be heard in those picturesque old courts with which this great storehouse of historical associations abounds. And though we may sigh for pleasant gardens to surround our homes, we are not without peaceful places of deep retirement in the very centre of the City, and half-an-hour will at any time bear us or our families to fresh fields and the bosom of green woods. This, then, is one great change wanted—a power to be vested in hands likely to exercise it—which shall originate such changes as will justify the Bishop in requiring a parsonage-house to be provided for each parish.

In the second place, I would see that the popu-

lation of each parish was such as to give the possibility of a fair congregation in the parish church. If a man has to preach two sermons every Sunday, he will preach with much more effect to a congregation of hundreds than of units. It will be better for him, morally, intellectually, and spiritually better for his people's souls. What so deadening as these weekly ministrations, at present so common, to thirty or forty people in a large church in a dark winter's day. And if the increase of the size of your flocks by the union of parishes makes the pastoral work more real, it still need not be overwhelming. I would avoid anything which could make our City parishes like those in Whitechapel, Shoreditch, St. George's-in-the-East, or Clerkenwell. Each City parish ought to be a model in all its arrangements to the surrounding parishes of the Diocese. It may easily be so without overtaxing the energies of its pastor, if its population—I mean its resident population—do not exceed 1,500 or 2,000, and its income by union of benefices be made such that the incumbent can, where necessary, secure the aid of a resident curate. I calculate that, if no parish in the City fall short of 1,000, and none exceed 2,500 parishioners, we should have about thirty parishes, instead of fifty-eight. These, thoroughly well managed, with a resident clergyman for every 1,000 or 1,200—who can say how great would be the influence they might exercise on the whole Church? Sup-

posing these thirty parishes to be thus constituted, I calculate that by union of benefices the emoluments of the smaller livings, many of which are at present very small, might be raised, if not to be enough for the maintenance of a clergyman and his family, at least to be far better than they are at present, even after deducting the necessary expenses of a curate's salary, and the mortgage for building or purchasing a parsonage-house.

There remain many other questions connected with the parishes of the City which require adjustment, respecting, *e.g.* the many parochial charities, and their management; but with these we are not here directly concerned. Some satisfactory settlement of these matters I cannot but hope may be obtained, if not through the Charity Commissioners, by some special Act of Parliament, if the laity of the City, and especially their representatives in the Corporation, direct their attention to a work in which they would be sure to be seconded in any wise reform by the clergy, who, I know, greatly feel the evils of the present assignment of our City charitable endowments.

The arrangements, then, which I am anxious to see at once made for the City parishes, without at all infringing on the principle I would desire to see usually observed, might well include the union of some small parishes with the large parishes by which they are environed. Thus I think it would be well to unite St. Botolph's, Aldgate, with its 16,000

souls, with some one or two of the fairly endowed and scantily peopled parishes to which it lies contiguous. The first thing to be done is to secure a better application of the existing endowments of the clergy and churches for the benefit of the City and its immediate neighbourhood, to be effected by a union of benefices. But such a union would, of course, leave several, perhaps as many as twenty-eight, churches useless. The question arises, What shall be done with these? Provided no building which is architecturally beautiful, or venerable from its associations, be removed, I see not why the churches, where not needed, may not be gradually taken down as they cease to be used. In some cases, the sites, for the health of the City, ought to be left unoccupied, and generally I am of opinion it would be well, following the precedent of what was done after the Great Fire, to leave the sites of the burial-grounds untouched, both out of respect for the reverent associations which families attach to the tombs of their fathers, and because free space and air is much wanted in a crowded town. But I would not continue the difficulties placed by the present law in the way of disposing of the actual sites of the churches. I should allow the Ecclesiastical Commissioners, or her Majesty in Council, to be the judges whether the fact of a church having at any time been used for an interment should for ever be a bar to its removal.

The change in the existing law required to effect all this is not great. The limit in the operation of the Act to five years ending with 1860 would be removed. The action of the Bishop in initiating a scheme of improvement would not be confined, as at present, by requiring the change to originate in each case with the vestry of the particular parish interested. The Bishop ought to be empowered to lay his scheme before the Ecclesiastical Commissioners, and if a check is wished to be placed on their action by requiring the consent of the vestry, it ought to come at a later point in the process. Moreover, I would empower the Ecclesiastical Commissioners, on the representation of the Bishop of the Diocese, and of the chief civic authorities, to prepare at once a general scheme applicable to the whole City for such a union of parishes and erection of parsonage-houses as I have described; such scheme to be put in force gradually when the consents demanded by the present law are obtained: and I would strike out the clause of the present Act which prevents any church from being removed and disposed of which has ever been used for sepulture. With these provisions a better state of things would soon be introduced, changes being gradually carried into effect as vacancies occur through the death, promotion, or resignation of existing incumbents. To expedite the desired arrangements, a power might be given to the Ecclesiastical Commissioners to grant to a clergyman resigning any such

benefice a pension out of its funds, so long as he continued without other benefice with cure of souls equal in value to that which he had resigned. These simple changes in the present law would, I believe, in a very few years make the parochial arrangements of the city of London what they ought to be, and provide also a considerable increase to be made available for the spiritual wants, if not of London generally, at least of the parishes in the immediate vicinity of the City.

This is a rough outline of the plan which, after long and serious consideration, and after perusing carefully the minute returns which the City clergy so kindly sent to me in the beginning of this year, I feel disposed to advocate. I have already invited the attention of the clergy convened in the Hall of Sion College to this subject; and I should feel obliged by any suggestions which would enable me to mature a scheme before Parliament meets. I need not say, also, that on such a subject the opinions of the laity are as valuable as those of the clergy, and that their approval and co-operation is indispensable before anything effectual can be done.¹

And now, my reverend brethren, I have detained you much longer than I could have wished. In this meeting

¹ This subject of the City Churches is treated of in the Report of the House of Lords' Committee on Spiritual Destitution, p. xiii, and in the evidence laid before that Committee by the Rev. M. Gibbs, the Rev. C. Hume, and the Rev. A. R. Campbell, my chaplain, who was called to state the substance of the Returns made to me by the City clergy.

of what we may, I think, call the greatest Diocese of the world, the variety of the topics that demand our attention, even if we confine ourselves to matters purely practical, is overwhelming. We cannot, at such a meeting, even mention one-half of the matters that press upon us. There is, for example, the management of the poor in our workhouses, and the alleviation of the state of the sick and aged inmates of these refuges, by kindly intercourse with Christian pastors and other friends. There is the visitation of our hospitals. There are the provisions which may be made for training a truly faithful band of nurses, both for the poor and for the rich—the rich, who are as helpless as the poor when the day of serious sickness comes. There are our reformatories. There are our refuges and our penitentiaries for fallen women—a subject, this last, of deep importance when we are bestirring ourselves to see if anything can be done to meet that great evil which eats into the heart of society like a canker, and when, thank God, pious women—ladies in birth, position, and refinement—are found ready to devote their lives, if by any means they may make a woman's sympathy available to remedy this worst form of woman's suffering. There is that very hopeful symptom of a Christian influence being likely to bring down a blessing on our marts of trade—the fact, viz. of so many of our warehouses and great shops where many young persons reside, assuming more and more the character of large

Christian families, sanctified by morning and evening prayer, and by many efforts on the part of those who preside over them, not only to provide innocent and instructive relaxation, but access to many Christian privileges for their people. There is the subject of the means within our reach for promoting a better observance of the Lord's Day, so as to make it more truly a day for the best species of relaxation, and of religious refreshment for the thousands who are hard pressed with toil all through the week. There is the necessity of making separate efforts to alleviate the toil and raise the position of distinct portions of our people, who like cab-drivers and omnibus-men are obliged, from the very size of our metropolis, to be occupied in the public service far more than is good either for their bodies or their souls. There are our district-visiting associations, and all the other helps devised to aid in bringing under pastoral influence the many portions of that strange fluctuating population, which finds its way to London, not only from every distant town and village in the United Kingdom, but from every port of Europe and America, from Africa, from China and the islands of the Indian seas: so that, looking to the variety of languages spoken amongst the most needy in our streets, the gift of Pentecost is almost as much required in our home as in our distant missionary work. Above all other subjects, there is the general topic of the education of our people. Let men talk as they please of the question

whether education should be secular or religious—it has always happened hitherto, and so far as we can see will always happen for the time to come, that practically on you the clergy must fall the principal burden and privilege of the education of the poor. There is no other set of persons in the kingdom who have the leisure or the desire to give themselves and their time to its details and discouragements—a difficult burden this, but lightened by the greatness of the privilege, for truly most pastors feel that not the least hopeful part of their work is that which deals with education. I have endeavoured in the queries I have submitted to you to elicit important facts as to the number of persons, young and adults, who are assisted by you in their early or mature education, the means at your disposal through adult schools, evening classes, reading-rooms and libraries, to make that education real, and after the weakness and thoughtlessness of childhood is past to continue its humanizing influences amid the rough hardening business of a labouring life. On this subject let me remind you that an inquiry into the best mode of national education is now being conducted by a body of Commissioners selected by the Government from persons of almost every shade of religious and political opinion. Some of you may feel alarmed, as if such enquiries were directed to make education less dependent on the clergy. I for one shall be glad indeed, if the result is that the laity learn to take a more real practical interest in its

details. But, as I have said, I see no prospect of the clergy ever being relieved from that deep responsibility which the nation, whatever it may say in words, always practically lays on them, leaving them, where they are zealous, at once to collect the chief part of the funds, and to conduct by far the greater part of the practical administration of the schools within their district. I would confidently ask whether the clergy have not greatly gained rather than lost influence by the national efforts made under the superintendence of the Educational Department of the Privy Council? So it will always be—every effort to extend education will extend their influence, if they are what a Protestant clergy ought to be. But this subject of education, and the general subject of the other means you are using to encourage provident and self-reliant habits amongst your poor people, in which I have found much information in your answers to my queries, I dare not further enter on now. Such questions, and those others concerning the mode in which you co-operate with your people in the great efforts which they are making to improve the state of the Church generally, and spread its truths over the world, I can now only allude to, and thank you for the information which you have in your returns afforded me. The field indeed, as we have said, of our ministerial work is infinite, and we must on such an occasion as the present confine ourselves to a few points.

I think it right at a primary visitation to pass over as few pressing matters as possible, even if we can only name them ; for it is a main part of our duty at such a visitation to review the field of our work, that we may consider how very wide it is. But I can only now tell you how anxiously I shall look forward to opportunities of co-operating with you in your various attempts in this wide field, and how gladly also I shall embrace any occasion which offers for enabling us to take counsel together on these and similar questions, and to arrange our plans.

Have we said this is an overwhelming Diocese ? Still, from our local proximity a Bishop may here see more of the body of his clergy than is well possible elsewhere. This is a great advantage : I trust neither you nor I may fail in using it aright : I trust, by good arrangements, we may have more opportunities of taking counsel together as we become better acquainted. So long as this Diocese retains its present dimensions, it will require much good arrangement to enable us thus to work together ; but by division and association much may be done. Even if the diocese were only half its size, it must be through our archdeaconries, and rural deaneries, and the boundaries of our ancient parishes, congregating the clergy of particular districts into one whole, and our union in the time-honoured corporations of this Cathedral and of Sion College, that we must seek to co-operate. I would now express my desire so to use these sub-

divisions and classifications that you may be at once separated and united into manageable detachments. It is only by some such means that the clergy of any diocese, most of all of this great diocese, can take counsel together in what concerns their common interests and duties. It is generally said that the clergy in London know less of each other than in country dioceses. The administration of the last thirty years has, I think, made it not true that they know little of their Bishop. I am convinced that it will be our own fault, your fault and mine, if we are not, each year that our connexion lasts, brought more together in the interest of our common work, and the sympathy of our common desire to accomplish all parts of it well, as in the Lord Jesus Christ's sight.

Before I close let me say—I have spoken in this Charge chiefly of the clergy: This is the custom of our visitations; but any principles I have endeavoured to lay down are as important for the laity as for the clergy; and we must not separate to-day without acknowledging the aid we have received from those laymen who, in various parishes, have discharged the important and often difficult duties of churchwardens, and who in particular, at this Visitation, have supplied me with answers on which much of my future knowledge of the working of our parishes must depend. We should fare very badly without the aid of our churchwardens. They are the link in our ecclesiastical system between the clergy and the great

body of the laity. The mode of their election, even when its results produce what looks like an anomaly, is the standing memorial of our connexion with the whole body of the nation. It is a satisfaction to me to believe that in most of our parishes, as is fully acknowledged in the clerical returns, the churchwardens are a great help to the clergy. Their office cannot be allowed to become unimportant without a deep injury to the Church; I have now to thank them for their kind aid. It is a wise arrangement that a Bishop should have laid before him, at his Visitation, both clerical and lay returns to his inquiries. Let us never forget that there is some truth in the common saying that there is a clergyman's and there is a layman's mode of looking at almost every one of the great questions of the day. The clergy and the laity will each be likely to gain a clearer view of truth and duty by taking into account the feelings and reasonings which prevail in the class to which they do not themselves belong. Laity and clergy alike, we are all engaged in one common work, and though we may view it in different aspects; we require each other's help in doing it, and we shall not, I trust, fail to have each other's prayers.

ALMIGHTY GOD and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life ; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors ; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name : For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee ; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all other thy benefits ; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by us thy Ministers, as by them over whom they are appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged ; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end.

Amen.

APPENDIX.

APPENDIX A.—page 5.*

NEW CHURCHES CONSECRATED BY BISHOP BLOMFIELD.

<i>Name of Church.</i>	<i>Popula- tion.</i>	<i>Largest average Adult Congre- gation.</i>	<i>Children in Schools.</i>
St. John's, Bethnal Green	9,000	1,000	480
St. Paul, Ball's Pond, Islington	6,000	1,300	400
Holy Trinity, Islington	9,500	1,700	420
Holy Trinity, Kensington	10,000	1,000	600
St. Barnabas, Kensington	3,000	1,030	350
St. Peter, Hammersmith	5,000	1,100	320
St. John, Walthamstow	1,000	300	100
St. Mary, Plaistow, West Ham	7,000	200	700
Holy Trinity, Tottenham	4,500	500	180
Holy Trinity, St. Luke, Chelsea	10,500	1,000	620
All Saints, St. Botolph, Bishopsgate . .	—	400	—
Holy Trinity, St. Giles-in-the-Fields . .	15,000	—	250
St. Mary, Ilford	—	180	—
St. John the Baptist, Hampton Wick . .	1,600	300	140
St. James, Enfield	—	—	—
St. Peter's	8,000	450	—
St. Paul's, } Marylebone	—	500	—
St. James, }	—	—	—
St. John, }	—	1,000	600
St. Matthew, Spring Gardens	—	400	—
Grosvenor Chapel, St. George's, Hanover } Square	—	1,000	—
St. John Whetstone, Finchley	1,580	170	165
St. Peter, St. Andrew, Holborn	8,000	500	—

* The list of these churches in the order of consecration is taken from the House of Lords' Report on Spiritual Destitution, 1858. The other particulars come chiefly from the returns to the Visitation Queries.

<i>Name of Church.</i>	<i>Popula- tion.</i>	<i>Largest average Adult Congre- gation.</i>	<i>Children in Schools.</i>
St. Michael, Highgate	5,000	800	460
Christchurch, Bloomsbury	No Dist.	400	220
St. Paul, Mill Hill, Hendon	1,100	400	130
St. Michael in the Strand	3,400	300	—
St. John the Baptist, Leytonstone	1,550	400	—
Trinity, St. Bride's	3,000	80	—
St. Bartholomew, Little Moorfields	4,000	300	—
St. Philip, Clerkenwell	8,400	500	200
St. John the Evangelist, West Ham	10,000	900	340
St. Peter's, Islington	10,000	950	570
Jesus Chapel, Enfield	900	250	110
Holy Trinity, Hounslow	4,000	600	280
St. John's, Potter's Bar	950	180	80
Christ Church, Pancras	10,000	500	580
St. James, Holloway	3,300	1,400	800
All Saints', Islington	17,000	800	700
St. Peter, Stepney	—	1,200	1,100
St. James, Ratcliffe, Limehouse	12,000	650	190
St. John the Evangelist, Hillingdon	1,300	100	140
St. Thomas, Arbour Square	12,000	600	820
St. Paul, Lisson Grove, Marylebone	9,000	600	430
Trinity, Holborn	13,500	600	360
Christ Church, Enfield	530	—	—
St. Mark, Whitechapel	16,000	100	400
St. Stephen, Islington	8,000	1,000	260
Christ Church, Hoxton, Shoreditch	8,200	350	290
Christ Church, Chelsea	5,000	600	350
St. James, Shoreditch	12,000	700	600
St. Luke, Westminster	9,200	150	300
All Saints', Stepney	11,000	300	300
Holy Trinity, Stepney	10,000	600	420
St. Saviour, Chelsea	8,000	1,000	440
Trinity Chapel, Ilford	2,000	100	78
St. Peter, Walthamstow	880	400	80
Christ Church, St. George's East	13,500	1,000	1,300
St. Peter's, West Hackney	10,000	950	120
Holy Trinity, Twickenham	3,000	320	290
St. Peter, Bethnal Green	8,000	300	300
St. Philip, Hackney	5,500	600	260
St. James, ditto, Clapton	—	500	120
St. Andrew, Bethnal Green	10,000	100	190
St. Mary, Spitalfields	5,000	300	90
St. Philip, Bethnal Green	14,000	300	450
St. James the Less, ditto	6,000	1,000	400
St. Thomas, Dunstan W.	2,560	250	—
St. James, Hornsey	860	300	186
St. Thomas, Charterhouse	9,500	500	1,600
All Saints, Pancras	9,000	500	280
St. Paul, Wilton Place	15,000	—	600
Christ Church, St. Margaret's, Westmr.	7,000	750	100

<i>Name of Church.</i>	<i>Popula- tion.</i>	<i>Largest average Adult Congre- gation.</i>	<i>Children in Schools.</i>
St. James's, Walthamstow	1,050	260	25
St. James-the-Great, Bethnal Green . . .	6,000	200	220
St. Jude, Chelsea	4,000	700	240
St. Bartholomew-the-Great, Bethnal Green	11,600	300	150
St. John, Kensall Green, Chelsea	4,000	500	750
St. Michael, Tottenham	—	—	—
St. John, Notting Hill	7,000	1,000	530
Christ Church, St. Giles-in-the-Fields (C.E.)	—	350	—
St. James, Norland, Kensington	5,000	700	320
St. Michael, Chester Square	9,000	1,200	680
St. John, Wembly, Harrow	645	150	170
All Saints', Marylebone	3,000	1,400	60
St. Jude, Bethnal Green	12,000	600	300
St. John, St. Pancras	16,800	600	400
Holy Trinity, Paddington	4,300	1,000	—
Holy Trinity, Finchley	1,690	500	190
St. Andrew, Marylebone	7,000	1,000	60
St. John, Woolwich, (C. E.)	—	800	—
St. Mark, Marylebone	—	—	—
St. Paul, Whitechapel	7,000	760	—
St. Simon Zelotes, Bethnal Green	4,500	—	—
St. Barnabas, Homerton	7,000	600	150
All Saints', Paddington	5,500	1,200	445
St. Matthias, Bethnal Green	10,000	800	—
St. Mark, Old Street, St. Luke	15,000	800	300
Holy Trinity, Shoreditch	9,300	800	220
St. Matthew, City Road	3,400	800	220
St. Jude, Whitechapel	6,200	1,400	300
South Hackney	8,500	900	560
Christ Church, Highbury, Islington . . .	2,500	500	250
St. Paul, Camden New Town	3,000	1,300	400
St. Stephen the Martyr	10,000	700	200
Christ Church, East Greenwich	—	—	—
All Saints', Knightsbridge	5,200	—	—
All Saints', Harrow Weald	900	400	—
St. James, Upper Edmonton	3,200	500	150
St. Stephen, Hammersmith	5,000	700	340
St. Mary, St. George's-in-the-East	6,000	850	600
St. Stephen, St. Margaret's	6,000	700	540
St. Mary the Virgin, Soho	4,500	200	120
St. Thomas, Bethnal Green	8,000	200	260
St. Thomas, Woolwich	8,000	700	420
Holy Trinity, Pancras	11,000	700	440
St. Mary, West Brompton	3,300	600	200
St. Matthew, Islington	5,000	700	250
St. Matthew, Great Peter Street	7,500	500	550
Christ Church, Kensington, (C. E.) . . .	—	—	—
Christ Church, Hampstead	3,000	1,000	310
St. Mary Magdalene, Pancras	5,500	500	200
Holy Trinity, Woolwich, (C. E.)	—	—	—

<i>Name of Church.</i>	<i>Popula- tion.</i>	<i>Largest average Adult Congre- gation.</i>	<i>Children in Schools.</i>
Christ Church, West Ham	3,400	350	350
Emmanuel Church	1,500	350	120
Holy Trinity, Vauxhall	4,500	1,000	320
Christ Church, Ealing	1,860	—	—
Christ Church, South Mimms	1,000	450	170
St. Matthew, Marylebone	8,000	1,600	300
St. Mark, Albert Street, Pancras	5,000	900	180
St. Anne, Brookfield, Pancras	500	—	—
St. Gabriel, Pimlico	6,000	800	250
St. Matthias, Stoke Newington	4,000	800	325
Greenwich, St. John	—	—	—
St. John the Evangelist, Limehouse	9,000	350	590
Holy Trinity, Ruislip	450	190	66
St. Andrew, Islington	10,000	700	1,038
Christ Church, Forest Hill, Lewisham	2,500	500	130
St. Mark, Tollington Park, Islington (C.E.)	5,000	900	150
Christ Church, Lee	2,000	1,000	360
St. James, Hatcham, Deptford	6,400	—	—
St. Andrew, Westminster	—	—	—
St. John, Drury Lane	4,000	250	442
St. Luke, Marylebone, (C. E.)	—	—	—
St. Jude, Islington	—	—	—
Christ Church, Paddington	3,000	1,600	—
St. John, St. Paul, Deptford	7,000	1,000	450
St. Saviour, Paddington	4,000	1,200	100
St. Stephen, Paddington	6,000	1,450	100
Holy Trinity, Hounslow	4,000	—	—
All Saints, Haggerstone	5,000	—	—
St. Saviour's, Hampstead	1,500	750	—
All Saints, Hendon	800	250	140
St. John Isleworth, Isleworth	1,500	370	60

APPENDIX B.—page 14.

In the Ecclesiastical Commission Bill as amended by the Select Committee of the House of Lords, 1858, section 19, local claims, as they are called—*i.e.* the claims of the spiritual wants of the locality—are extended from tithes and lands, or hereditaments, assigned in lieu of tithes (as provided 3 and 4 Victoria, c. 113, sec. 67) to all lands and hereditaments whatsoever, now vested, or hereafter to be vested in the said Commissioners.

Also, in the Report from the Select Committee of the House of Lords on Means of Divine Worship in Populous Places, p. xii. we have the following remarks :—

“ In looking to the sources from which we may anticipate aid towards the relief of a large portion of the spiritual destitution of the Metropolis,—The first which presents itself is the vested and expectant interest of the Ecclesiastical Commissioners in certain large estates formerly belonging to the Dean and Prebendaries of the Cathedral Church of St. Paul’s. Some of these are of great value; in particular the Prebend of Finsbury, having an income already of £7,000 per annum, and the prospect of eight or nine times that amount when a still subsisting lease of the property shall have expired in the year 1866.

“ Other similar estates of much less but still considerable value will eventually be available. These, taken together, would afford great means of relief, if they were made primarily applicable to the wants of the metropolis. It appears, however, that under the existing law the Ecclesiastical Commissioners are not authorized, in considering the various claims brought before them for the relief of spiritual destitution, to give preference to the places from which a revenue is received (from any source except tithes). We are of opinion that the principle already

applied to tithes ought to be extended to property of other descriptions. It seems to us that where church property has become of great value from the population assembled upon it, the wants of that population form in justice a first claim upon the proceeds of the property; and with respect to the metropolis we are of opinion that this holds true more especially. The whole metropolis constitutes in fact one great community, and it is the vast increase of this community in the last century which has both given its present high value to the houses and building land included in these estates, and is also the cause of the great spiritual destitution of the metropolitan parishes. We are therefore of opinion that the existing law should be so amended as to direct the Ecclesiastical Commissioners to deal with the property in question on the principle we have now described, so far as this can be done without interfering with charges and obligations created by Parliament, or already incurred by the Ecclesiastical Commissioners. In making this recommendation, we assume that in all cases, except those of extreme destitution, the grants of the Ecclesiastical Commissioners should only be made on condition of their being met by private benefactions in the manner hereafter described."

APPENDIX C.—page 28.

REPORT OF SELECT COMMITTEE OF HOUSE OF LORDS, &c.

p. 129.

Quest. 169.—“ Do you think it would be a good preparation before entering into holy orders that such young men should be required to learn the duty of visiting ?

Ans.—“ I think, practically, we want the deacon, which we have not in the Church of England. I think I can answer the question from a fact : I had the charge for six years of the largest parish but one in the City of Oxford. I had something like sixty young undergraduates with whom I was acquainted ; I had visitors out of those in every district, or nearly so, in the parish, and teachers in my Sunday-school, in every class, with a townsman as a duplicate to take the whole class when the vacation began ; and some of those clergymen have since come under my own hand ; one, particularly, was my own curate, and another is occupying a most important and influential post at this time in the metropolis. And those with whom I have come in contact have spoken of the great advantages which they derive from having acted as district visitors and as Sunday-school teachers before their ordination, and during their undergraduate course.”

APPENDIX D.—page 100.

RETURN OF CITY CHURCHES WITHIN THE WALLS MADE BY THE CLERGY
IN ANSWER TO THE BISHOP'S ENQUIRY, JANUARY, 1858.

<i>Name of Benefice.</i>	<i>Patron.</i>	<i>Population.</i>	<i>Nett Inc. with- out deducting Curate's Salary.</i>	<i>Largest Atten- dance at any Service.</i>	<i>Glebe House.</i>
St. Alban, Wood-street, and St. Olave, Silver-street. . . }	Eton Coll. and St. Paul's	1,000	£ 425	150	None.
Allhallows, Barking . . . }	Abp. of Canterbury .	2,001	1,224	170	None.
Allhallows the-Great, w. All- hallows-the-less . . . }	Abp. of Canterbury .	350	485	120	None.
Allhallows, Bread-st. w. St. John the Evangelist, Watling-st. . }	Abp. of Canterb. and D. & C. of Canterb. }	350	362	80	None.
Allhallows, Lombard-street. . }	D. & C. of Canterbury	456	396	50	None.
Allhallows, London Wall . . }	Lord Chancellor . .	2,060	718	90	Unfit for Resid.
Allhallows Staining . . . }	Grocers' Company. .	500	800	50	Good Residence
St. Alphage, London Wall . . }	Bp. of London . . .	919	370	170	None.
St. Andrew Hubbard w. St. Mary- at-Hill . . . }	Duke of Northumb. & Trusts, of Advowson }	975	420	unk ⁿ .	Large House.
St. Andrew Undershaft w. St. Mary Axe . . . }	Bp. of London . . .	1,250	1,003	250	Unfit for Resid.
St. Andrew's by the Wardrobe, w. St. Anne, Blackfriars . . }	Lord Chanc. and Pa- rishioners of St. Anne }	3,709	248	480	Good repair.
St. Anne and Agnes, w. St. John Zachary. . . . }	Bishop of London and D. & C. of St. Paul's }	615	400	400	Two; unfit for Resid.
St. Antholin's w. St. John the Baptist upon Walbrook . . }	Crown and D. & C. of St. Paul's . . . }	360	217	50	Unfit for Resid.
St. Augustin w. St. Faith the Virgin, under St. Paul's . . }	D. & C. of St. Paul's .	1,126	551	200	Unfit for Resid.
St. Benet's Gracechurch w. St. St. Leonard, Eastcheap . . }	D. & C. of St. Paul's and D. & C. of Canterbury }	300	287	48	Unfit for Resid.
St. Benet Sherehog w. St. Ste- phen's, Walbrook . . . }	Lord Chancellor and Grocer's Company . }	452	371	400	Unfit for Resid.
St. Benet's w. St. Peter, Paul's Wharf . . . }	D. & C. of St. Paul's .	1,026	287	125	Unfit for Resid.
St. George, Botolph Lane, w. St. Botolph, Billingsgate . . }	D. & C. of St. Paul's, and Crown . . . }	500	331	120	Unfit for Resid.
St. Catherine Colman . . . }	Bishop of London . .	500	782	80	Good repair.
St. Catherine Cree . . . }	Magd. Coll. Camb. Governors of St. Bar- tholomew's Hosp. & D. & C. of Westmr. }	1,905	148	100	None.
Christchurch, Newgate-st., w. St. Leonard, Foster-lane . . }	Bishop of London, & D. & C. of St. Paul's }	2,846	462	1,403	Unfit for Resid.
St. Clement, Eastcheap, w. St. St. Martin, Orgar . . . }	Abp. of Canterbury .	197	357	110	New.
St. Dionis Backchurch . . . }	Abp. of Canterbury .	746	423	70	Unfit for Resid.
St. Dunstan's-in-the-East . . }	Abp. of Canterbury and Crown . . . }	1,005	160	290	None.
St. Edmund-the-King, w. St. Nicholas Acons . . . }	Bishop of London . .	661	456	79	Complete repa
St. Ethelburga . . . }	Crown & C. ty of Lond.	666	832	100	Unfit for Resid.
St. Gabriel, Fenchurch, w. St. Margaret Pattens . . . }	D. & C. of St. Paul's .	530	289	150	In repair.
St. Helen, Bishopsgate . . . }	Corporation of Lond.	270	40	120	None.
St. James Within Aldgate . . }	Bishop of London . .	*800	150	200	None.
St. James, Garlick-hythe . . }		491	338	60	None.

<i>Name of Benefice.</i>	<i>Patron.</i>	<i>Population.</i>	<i>Net Inc. with- out deducting Curate's Salary.</i>	<i>Largest Atten- dance at any Service.</i>	<i>Glebe House.</i>
Lawrence, Old Jewry, <i>w.</i> } St. Mary Magdalen, Milk-st. } Magnus the Martyr, London } Bridge }	D. & C. of St. Paul's, } and Ball. Coll. Oxfd. }	800	£ 319	60	None.
Margaret's, New Fish-street } Michael's, Crooked-lane . . } Martin, Ludgate }	Abp. of Canterbury } and Bp. of London. }	803	591	250	Good repair.
Margaret's, Lothbury. . . } Christopher le Stocks . . } Bartholomew, Exchange . }	Bp. of London }	1,246	272	150	None.
Martin Outwich }	Lord Chancellor and } Bishop of London . }	300	948	100	Good repair.
Mary Church, <i>w.</i> St. Lau- } rence Pountney-lane . . . }	Master and Warden of } Merch. Taylors' Co. }	245	1,200	60	Good repair.
Mary the Virgin, Alder- } manbury }	Corpus Christi Coll., } Cambridge }	517	203	100	Good repair.
Mary, Aldermay, <i>w.</i> St. } Thomas Apostle }	The Parishioners . . . }	500	253	60	?
Swithin, <i>w.</i> St. Mary Bothaw }	Abp. of Canterbury & } D. & C. of St. Paul's }	880	440	100	None.
Mary Magdalene, Old Fish- } street, <i>w.</i> St. Gregory by } St. Paul }	D. & C. of Canterbury } and Rev. H. G. } Watkins }	527	239	144	Unfit for Resid.
Mary-le-Bow, <i>w.</i> St. Pancras, } Soper-lane, and Allhallows, } Honey-lane }	D. & C. of St. Paul's . }	2,318	235	180	None.
Mary Somerset, <i>w.</i> St. Mary } Mounthaw }	Abp. of Canterbury, 2 } turns, Grocers' Co. }	unk ⁿ .*	486	500	None.
Mary Woolnoth, and St. Mary } Woolchurch Haw }	Bp. of London & Duke } of Buccleugh . . . }	unk ⁿ .	250	40	{ Two; trying to make one habi- bitable.
Matthew, Friday-steet, <i>w.</i> }	Lord Chancellor and } Sir P. Broke . . . }	453	618	400	Unfit for Resid.
St. Peter Cheap }	Bp. of London and } Duke of Buccleugh }	473	402	114	Good repair.
Michael Bassishaw . . . }	D. & C. of St. Paul's . }	616	225	80	Unfit.
Michael's, Cornhill . . . }	Drapers' Company . . }	†—	457	200	Very old.
Michael's, Queenhithe, and } Holy Trinity the Less . . }	D. & C. of St. Paul's & } D. & C. of Canterbury }	1,452	293	60	Unfit for Resid.
Michael's, Wood-street, <i>w.</i> }	Lord Chancellor and } Parishioners . . . }	207	357	60	None.
St. Mary's, Staining. . . }	Lord Chancellor and } Exors. of W. Stocketh }	258	220	10	None.
St. Mildred's, Bread-street, <i>w.</i> }	D. & C. of Canterbury } and Bp. of Worcester }	430	240	25	None.
St. Margaret Moses . . . }	Mercer's Company and } Lord Chancellor . }	500	280	30	None.
St. Michael, Paternoster Royal, } and St. Martin Vintry . . }	Lord Chancellor and } D. & C. of St. Paul's }	592	263	30	Good repair.
St. Mildred, Poultry, <i>w.</i> St. }	Four Trustees }	900	1,200	100	Good repair.
Mary's Colechurch . . . }	Lord Chancellor . . . }	358	406	100	Good repair.
St. Nicholas Cole Abbey, <i>w.</i> St. }	Corporation of Lond. }	†—	409	180	None.
Nicholas Olave }	D. & C. of St. Paul's } and Provost and } Fellows of Eton. . }	876	1,317	120	None.
St. Olave, Hart-street, <i>w.</i> St. }	The Parishioners . . . }	3,936	558	350	None.
Nicholas ad Macellas . . }	D. & C. of St. Paul's and } Abp. of Canterbury }	544	307	250	None.
St. Olave's Jewry, <i>w.</i> St. Martin, } Ironmonger lane. . . . }					
St. Peter's, Cornhill . . . }					
St. Peter-le-Poer, <i>w.</i> St. Benet }					
Fink }					
St. Stephen, Coleman-street }					
St. Vedast, Foster-lane, <i>w.</i> St. }					
Michael's le Querne . . . }					

* Not above 12 feet in all three parishes.

† No poor

† No poor

THE FOLLOWING IS A RETURN MADE BY THE CLERGY OF THE CITY PARIS
WITHOUT THE WALLS.

	<i>Population.</i>	<i>Nett Inc. with- out deducting Curate's Salary.</i>	<i>Largest Atten- dance at any Service.</i>	<i>Glebe Hou-</i>
St. Andrew's, Holborn	6,910	£ 950	1,200	Good House
St. Peter's, Saffron Hill	8,000	300	600	None.
Trinity, Gray's Inn Road	9,000	234	600	Good.
St. Bartholomew the Great	3,500	542	250	None.
St. Bartholomew the Less	800*	30	150	Good.
St. Botolph, Aldersgate	6,100	369	400	Fit for Res
St. Botolph, Aldgate	16,000	150†	700	None.
St. Botolph, Bishopsgate	12,500	1,573	900	Good.
St. Botolph, All Saints, Bishopsgate	No Dist.	275	No Ret.	None.
St. Bride's	6,000	350	1,000	None.
Trinity, Gough Square	3,000	50	80	None.
Bridewell	—	—	—	—
St. Dunstan's-in-the-West	3,000	467	600	None.
St. Thomas-in-the Rolls	2,567	199	250	None.
St. Giles, Cripplegate	8,000	1,270	1,000	Good.
St. Bartholomew, Moor-lane	4,000	320	306	None.
St. Sepulchre's	13,000	550	750	Good.
Trinity, Minories	572	100	40	None.

* Including patients in the Hospital.

† A temporary addition from St. Olave's, Hart-street.

THE END.

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GAYLORD BROS. Inc.
Syracuse, N. Y.
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